

A NEW DEPARTURE

BY · W · K · M ·

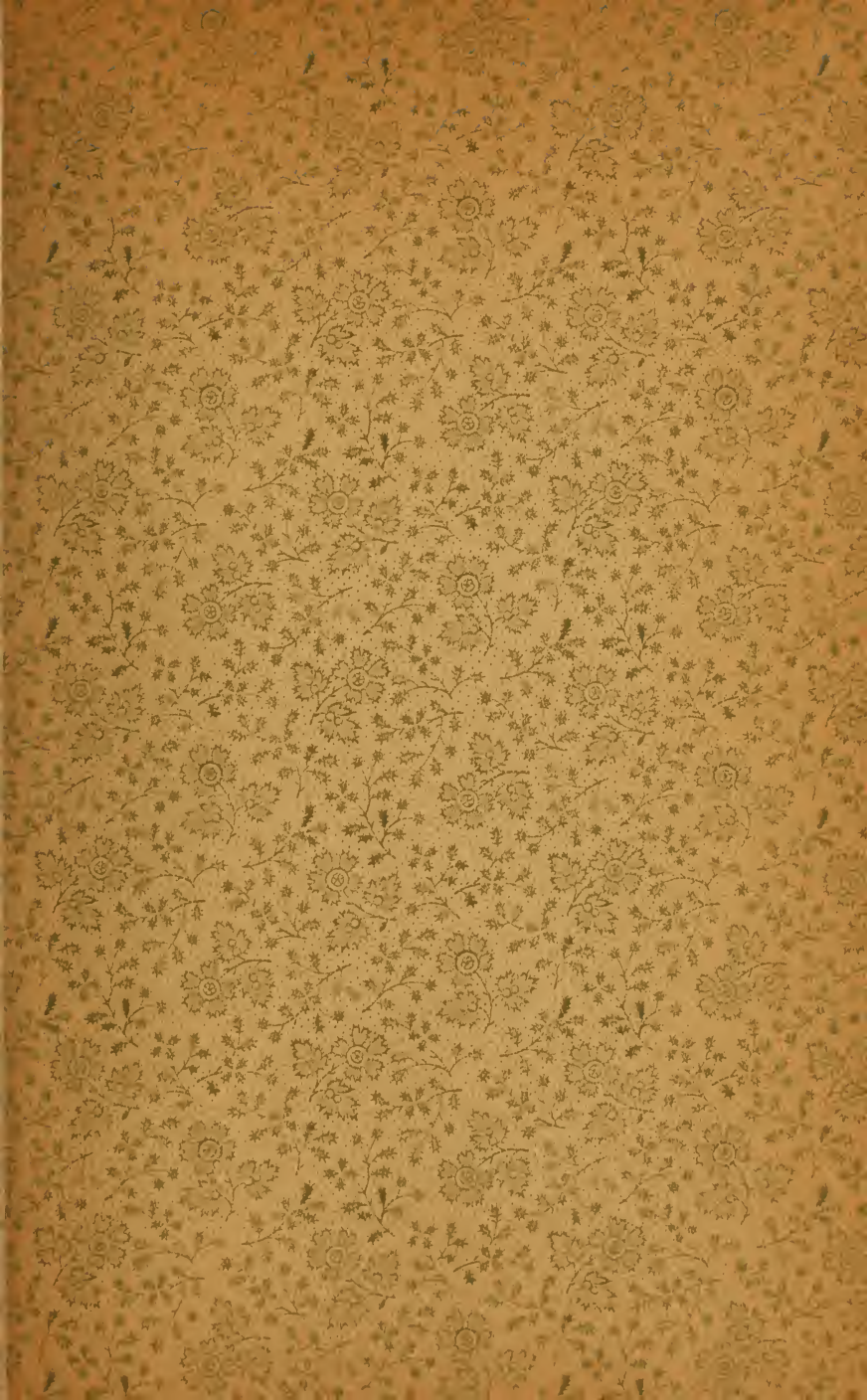


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BY

W. K. M.



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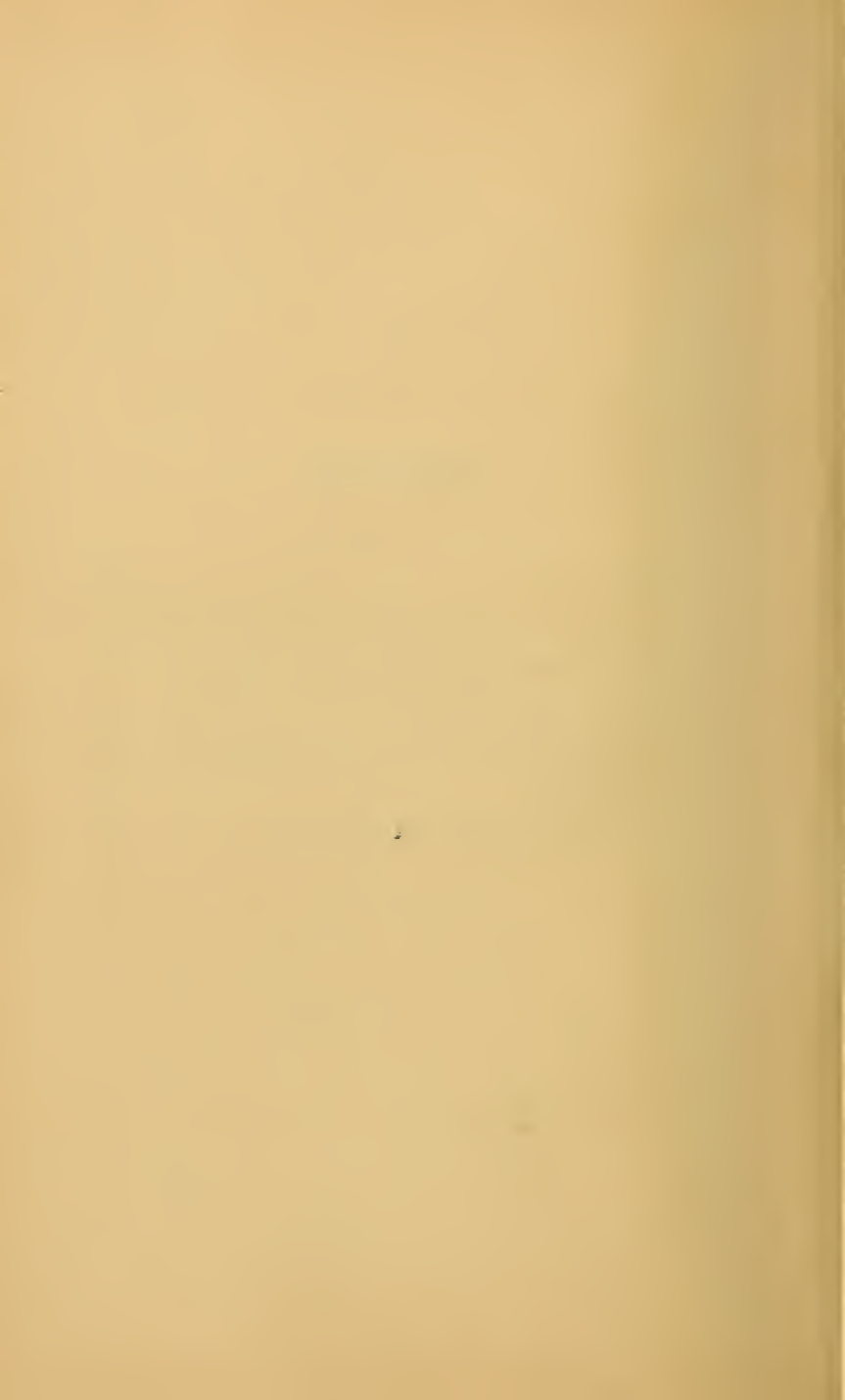
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CONTENTS.

CHAPTER	PAGE
I. Introduction.	5
II. Interpretation of Symbols Used in the New Testament.	19
III. The Several Phases of Life.....	41
IV. The Creation.....	68
V. The Birth, Resurrection, and Second Coming of Jesus..	124
VI. The Flood	167
VII. Interpretation of the Book of Revelation.....	205



A NEW DEPARTURE.

CHAPTER I.

INTRODUCTION.

AMONG the leading points in this theory are the following :—

First: That there is an infinite Wisdom containing a plan of the Universe, that Wisdom being of course the Truth. Discernment of it would explain phenomena, and decide questions that have vexed wise minds for ages.

Second: That the Spirit, or Thought, proceeding from that Wisdom (the mind of God) formed the creation, according to the plan. Moreover, mental currents from the divine Source can awaken spiritual perception in man, and thus make known to him the Wisdom of the Lord.

Third: That Jesus was ordained to receive that perception and to declare unto his brethren the Truth thus discerned, so that his followers might be joint-heirs with him to Spiritual knowledge,

which, together with control over His creation, was the divine inheritance promised to the children of God.

Fourth: That there was one, John the Baptist, sent first, 'to prepare the way,' by raising people's thoughts to a purer state, wherein they could comprehend the Wisdom that had been "hid from ages and from generations".

Fifth: That John referred to that Wisdom when he said, "The kingdom of heaven is at hand"—i. e., the Gospel of God was about to be declared by Jesus.

Sixth: That intelligence could not exist in a passive mental state. A state of perfection would eventually become passive, were there no people in lower phases of life to whom angels can minister. Had Adam been held in his original spiritual condition, there could have been no material multiplication. From this multiplication arise people having continually-changing thoughts. To minister unto these people, and, after their death, to gradually enlighten them concerning the spiritual Wisdom, is the means by which is kept in active circulation the mental force of minds in the higher phases of life. For this cause Adam was 'concluded in unbelief', which obscured his perception of the truth of the creation, namely, that the visible is the manifestation of the invisible, and caused him to suppose that the earth and the

body have life separate from the Spirit of God. This "unbelief" brought, also, selfishness—the fountain-head of sin. From these discordant thoughts sprang an erroneous understanding.¹ Moreover, the belief that the creation is separate from the Spirit of God gave rise to a conflicting element which so battled against and obstructed Spiritual force that the creation was no longer held unchangeable by it: then began material action.

Jesus said: "Jerusalem [the spiritual Understanding] shall be trodden down of the Gentiles [those governed by material thought], until the times of the Gentiles be fulfilled"; in other words, the infinite Wisdom shall be obscured by the erroneous understanding—except during comparatively short epochs—until the innumerable multitudes are created which will fulfill the Heavenly Father's design. Hence, after the first epoch of Light ushered in by Christ, there was to be a Night (a veiling of the higher Wisdom), and in the fullness of the time a second Day, or reign of the spiritual Understanding, when 'he will speak

¹ In these pages the word *understanding* is often used, as is also the word *wisdom*, to signify some particular sort of knowledge; as, (1) the spiritual Understanding, or Wisdom, which existed before the life of man; (2) the original material understanding, which entered with Adam; and (3) the understanding of the power of material mind over matter: the latter belief arises at intervals.

no more in proverbs, but will show us plainly of the Father'.¹

Seventh: That, in some cases, reference which Jesus made to himself was not to his bodily presence but to the Truth, or spiritual Wisdom, which he perceived. It was with God 'before the foundation of the world', and was made manifest by the Son—"the only begotten of the Father". Jesus declared that the Spirit of Truth should come again into the world, and teach his followers all things.

Eighth: That his promise—viz., "Whatsoever ye shall ask the Father in my name [in spiritual perception of, and vital faith in, the Truth that Jesus made manifest], he will give it you"—was in force in that first epoch of Light and will be also when the same spiritual Wisdom shall again reign in this world.

Ninth: That the Cross symbolizes the spiritual Understanding, which is the opposite of the material. The latter, looking downward, deals with the effect—the creation, supposing it to have life of itself, whereas it is simply the manifestation of an invisible cause; the former, looking upward, deals with that cause. In the absence of

¹ In these pages, where Scriptural passages are somewhat altered they are enclosed by single quotation marks. When, by interpretation, many words are changed, the said marks are sometimes omitted altogether, and the chapter and verse in which the original passage occurs are given.

the spiritual Wisdom its place is occupied by the material—a massive temple built by man, in the calm conviction that the wall thereof is invulnerable. Hence it was the scribes and the lawyers who relentlessly persecuted Jesus; the poor and ignorant who left all to follow him. One that would be rich in eternal treasures must become “poor in spirit”, in order to receive the Spirit of God. Had Jesus come “in his own name”, saying, “I am great and mighty, follow me and ye shall become likewise,” who would not have worshipped him! for it is the natural bent of the material mind to desire power and glory. But he said, “I can of mine own self do nothing.” He declared that his followers must turn from the wisdom of the world, take up the cross (the opposite understanding), and, denying self, become as little children, in order to enter his kingdom. So, many of the wise and the mighty cried, “Crucify Him!” that he might not ‘take their place and nation from them’. Ah! but following him they would have become ‘more than conquerors through him that loved them’. Turning from error they would have found Truth; from strife, the peace that passeth understanding; from darkness, the Light that is not of earth, but reflects the glory of heaven. Since the Day of Christ there has been, as it were, a Night, with the light only of stars—no wonder that we scorn the idea of there being a

sun! But although we may say, "We have all the light that ever was or ever shall be," can we thus prevent the rising of a sun? Does ignorance annihilate truth? Did the earth change its shape because, at the time of Columbus, men declared that it could not be round? Unbelief affects only the people; it is powerless to change the plan of an omniscient God.

Tenth: That God is not the author of conflicting doctrines, but of a wisdom which is unchangeable Truth,—“the same yesterday, and to-day, and forever,”—and brings ‘brotherhood, union, oneness,’ among its followers. During the absence of that Light, various interpretations of the Scriptures were to arise, that the world should not be forgetful of the existence of the Infinite. Much of the opposition which Jesus encountered arose from the people’s unwillingness to “purge out the old leaven”. Having placed a material construction upon the symbolic language of Moses, and perceiving nothing beyond the meaning thus obtained, they declared, “We are Moses’ disciples.” But Jesus said unto them, “Had ye believed Moses, ye would have believed me; for he wrote of me.” But although they said, “We know that God spake unto Moses,” they added, “As for this fellow we know not from whence he is”! In a second spiritual epoch they that are not willing to look beyond the material meaning of the New

Testament may affirm: "We know that Jesus is the Son of God, but as for people who advance a new doctrine, saying it is the one that Jesus taught, we know nothing about them, why do you listen to them?"

Eleventh: That there is a Spiritual meaning underlying the New Testament, hidden, because the words appeal only to our material sense, but which if spiritually discerned would open "the way into the holiest of all", not made manifest while the material understanding remains unbroken. For an example, take Jesus' declaration that he should arise the third day, as also referring to Truth, and to a spiritual Day which "is with the Lord as a thousand years".¹ His words thus contain the prophecy that the Wisdom which he taught, should be revived in the third millenary of the Christian era. But the Scriptures record that Jesus arose before the dawn of the third day,—for the disciples went early to his sepulchre and found him not,—signifying that the second reign of the spiritual Understanding should begin before the third millenary. Again, he told his disciples that he must walk "to-day"—referring to that first reign of Truth—"to-morrow, and the day following"; and that the third day he should be perfected; signifying both that there should be two future epochs of Light, and that in the third millenary

¹ II Peter iii : 8.

(toward its close) should come the end of the world, and the universal annihilation of error.

Twelfth: That the highest degree of Truth is referred to as "Christ", or the "Messiah", who, it was promised, should come, and establish a reign of harmony and power, a foretaste on earth of the everlasting kingdom which his followers should receive in Heaven.

Thirteenth: That Jesus was given the highest discernment of the infinite Wisdom, and was, therefore, the Christ—the Truth, 'made manifest in the flesh.' Referring to that Truth Jesus said, "No man cometh unto the Father, but by me."

Fourteenth: That during the Night, or absence of that spiritual Light, it is after death that every one gradually receives a degree of the Wisdom which, together with love for God and for one another, overcomes error, and gathers into one fold the children of man, bringing, moreover, such joy and peace as to more than recompense one for having suffered. As purity cannot be forced upon any one, but comes only through an inward desire for it, remorse is the means by which that desire is awakened in the erring.

Fifteenth: That in the next phase of existence, people enter a state of retrospection of their past life. Kind thoughts and deeds are remembered with pleasure; selfish and sinful ones with remorse. Hence the words: "With what judgment ye

judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

Sixteenth: That the word "hell" denotes an intensified consciousness of their own moral discord, in the wicked in the second phase of life. The result of this consciousness is remorse and pain that are co-existent with the error, and cease when the latter is overcome.

Seventeenth: That the Book of Life symbolizes the infinite Wisdom, which is changeless and immortal.¹ Everything contrary to it is eventually destroyed. The Spirit of God supplants the material nature, through awakening spiritual discernment and love.

Eighteenth: That in the first retrospect of their past life people have not ability to conceal their thoughts, but involuntarily give utterance to what is in their heart. Therefore 'by their words they are justified, and by their words they are condemned'. "Every idle word that men shall speak, they shall give an account thereof in the day of judgment"; *i. e.*, in the second phase of life, when the power of repression ceases. Every thought that ever entered the mind is then wafted across the brain, causing memory of the past. Moreover, in that phase of life people have a keener con-

¹ The Scripture says of those who were given perception of the Wisdom, that 'their names were written in the Book of Life'.

sciousness of their error, in order that they shall desire to overcome it. Paradise would be no better than this world if each one's selfishness entered therein; and if the material nature were overpowered at death, one's individuality and memory of the past would be destroyed. It is the third phase of life wherein dwelleth only righteousness. The second is a preparatory state, where people gradually reach the frame of mind in which they can comprehend and appreciate a degree of 'the Truth that is their life'.

Nineteenth: That Abraham, Moses, David, and the other prophets, had certain degrees of the spiritual Wisdom; but Jesus was the first one to whom was given complete, and the highest, discernment of it.

Twentieth: That Truth was the 'Root' whence sprang David's spiritual understanding. Before the birth of Jesus it was promised that he should be given the [spiritual] 'throne' of David.¹ After the reign of the latter prophet spiritual discernment ceased,—'the tabernacle of David fell.' His son Solomon 'built a temple wherein the Most High dwelt not'.² In Acts xv: 16, 17, are the following verses: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins

¹ Luke i: 32. Refer also to Rev. xxii: 16.

² Acts vii: 47-50.

thereof, and I will set it up: That the residue of men might seek after the Lord,"—those words referring to the time of Jesus; also to the second and to the third coming of the spiritual Wisdom.

As already said, the Spirit proceeding from God formed the creation, which is the manifestation of Divine thought. To control Creative force would control the manifestation of that force. The Heavenly Father gave unto Jesus, both discernment of the infinite Wisdom and control of the force proceeding therefrom. Hence, 'all things were put in subjection under him,' although 'he himself was subject unto God'; for he sought not his own will, but solely to declare the Creator's love, wisdom and power,—doing ever what is pleasing in His sight.

Twenty-first: That the life of the body is the Spirit of God which unceasingly passes to it, but is battled against and somewhat obstructed by a conflicting element continuously generated by an inherent state in our mental organization in this life. By means of Jesus' discernment of the Infinite wisdom and power, an unobstructed way was opened, through which the Spiritual force could pass unalloyed. If through faith a person's mind were brought within that purified space, his body was restored at once. This unobstructed Spirit, to which 'nothing is impossible', was held to earth by Jesus' perception of it. When there

was no longer spiritual discernment the connecting link was broken, and the force arose high above the reach of man.

Twenty-second: That all harmonious growth is caused by the Spirit of God which unceasingly passes to His creation, but is so obstructed that it can work but slowly, though always tending to restore, and to complete the perfect design in every object. The elements receive from this Spirit an irresistible force, before which man retreats, awed and helpless, but which through union with God, he could control. The disciples said of Jesus, "What manner of man is this, that even the winds and the sea obey him!" Can it be that we comprehend the omnipotence of the Lord, when even one that believes in God and admits unhesitatingly that He is all-powerful, will, when confronted with a truth that is above material limits, exclaim, "*Impossible*"! But is the creation greater than He who caused it to be, that it should not, in His presence, obey Him? While the veil is between the Potter and his clay, the servant 'Nature' is given supreme command—withdrawn, and lo! the limited law gives place to the limitless Lawgiver. The creation had been in subjection to the servant for ages: could it, then, resist the Master? Through the power of the Infinite, Jesus triumphed over laws of nature, even healing the maimed and raising the dead.

Twenty-third: That toward the end of the first epoch of Light, mental force, sent earthward to the followers of Jesus, entered also the minds of people who were not awakened spiritually. Their will-power was thus increased to an extent that enabled them to do such works 'as would have deceived the very elect, had that been possible'. Such people are referred to by St. Paul as "having a form of godliness, but denying the power thereof". St. Peter and St. Paul forewarned their brethren of the perilous times of the latter days [of the epoch], when 'the way of truth should be evil spoken of'; St. John, at the time of writing his Epistles, said: "Even now are there many antichrists; whereby we know that it is the last time." This error finally caused such a cloud in the mental atmosphere that the spiritual Wisdom was obscured.

Twenty-fourth: That in Revelation (xvi: 19) the figurative language, namely, "The great city was divided into three parts," symbolizes the three understandings. The first does not recognize mind as governing matter; the second deals with the power of material mind over matter—thereby in a measure controlling it, thus giving people "whereof to glory, but not before God"—; the third is the gift of the Lord, even discernment of the infinite Wisdom and of the power of the Spirit of God to restore His creation. The first understanding

entered with Adam, and has always governed the majority. The second arises at intervals; the third exists in an epoch of Light. Moreover, the second is the germ whence springs 'the spirit of antichrist'—the violent opposition to Truth: that opposition prevailed in the latter days of the first epoch. Jesus referred both to those governed by the first understanding and by the second, when he said: "If I had not come and spoken unto them," * * * and "done among them the works which none other man did, they had not had sin"; for they would not have been conscious of a higher Wisdom. But when that Wisdom was made known 'they had no cloak for their sin if, after having seen, they hated both Him and his Father'. During an epoch of Light they that take up the cross—the opposite understanding from the material—are 'baptized with the Holy Ghost [spiritual perception], and with fire', the Truth that destroys error and brings at-one-ment with the Infinite.

CHAPTER II.

INTERPRETATION OF SYMBOLS USED IN THE NEW
TESTAMENT.

ACCORDING to this doctrine the New Testament is clothed in symbolic language, so that the inner meaning should not be discerned except during a spiritual epoch. In two instances, following, the symbols used have more than one signification. The word 'Egypt' denotes, in some cases, this world—the land governed by Pharoah (the material understanding)—: in other cases it denotes a sinful state; Moses was sent to deliver the children of Israel therefrom. Again: the third millenary is called the third Day—before the dawn of which Truth should arise—; and the three epochs of spiritual Light are also called days. The second Day, or epoch of Light, begins before, and extends into, the third Day, or millenary.

The following interpretation of symbols used in the New Testament may throw light upon the Spiritual meaning therein. (Some of the symbols when referring not to the Spiritual, denote the opposite quality; as, the flesh of Jesus—spiritual

perception ; other reference to flesh—material perception.¹) The flesh and body of Jesus ; also bread, faith, and the Holy Ghost, symbolize spiritual perception. The word ‘church’ is used as a symbol for spiritual perception, and also to designate certain groups of people that are given discernment of Truth. The blood of Jesus ; also wine,² meat, salt, and name,—Truth, the spiritual Wisdom. Usually, other reference to ‘blood’ signifies material thought.³ In some cases the word ‘fire’ denotes Truth. Water, also ‘white’ (purity). The word ‘red’ denotes error. Oil (love). Cross (the opposite understanding from the material). The wrath to come,—a person’s remorse, in the next phase of life, for sin, from

¹ In the latter part of the nineteenth chapter of Revelation (and also in Acts ii : 31) the word *flesh* has only the ordinary meaning ; in passages quoted respectively on pages 80 and 113, the word has both the ordinary and the inner signification. The two meanings apply also to the word ‘body’ occurring in a passage from II. Cor. v. : 10, quoted on page 65. Of course, words used as symbols may occur in mere description of events, and may then have only the ordinary meaning ; as in the passage [see Matthew xxvii : 58, 59] where a request is made by Joseph of Arimathea that to him should be delivered the crucified body of Jesus.

² In Titus i : 7, the word ‘wine’ has the ordinary meaning and refers also to material thought.

³ Where the word ‘blood’ has other than the ordinary meaning and does not refer to Truth, it signifies in some cases, simply material thought in distinction from the spiritual ; and in other cases, that which is sinful.

which one is eventually freed by Jesus Christ—spiritual perception of that infinite Truth which Jesus made manifest, and which brings “remission” (purifies the mind). Even as the Scripture says: “This is the covenant that I will make with them after those days [in which they live in materiality], saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And [then] their sins and iniquities will I remember no more.” Hebrews x: 16, 17. Remorse is sometimes called “the wrath of God”, because it is the existence of holiness which causes one’s consciousness of wrongdoing.

In some cases the word ‘fear’ denotes love; as, to fear the name of God (to love His truth).¹ To break—to explain; as, Jesus broke bread (he explained the Wisdom, of which he had been given spiritual perception). To believe in the name of the Son of God (to comprehend and receive the Truth—that is, the infinite Wisdom—brought to light by Jesus).² “Through the blood of his cross to reconcile all things unto himself” (through the

¹ Where the word ‘fear’ is used as in I. John iv: 18, and in Luke viii: 50, it has of course only the ordinary meaning.

² In the fuller meaning of the word ‘believe’, it signifies not only to comprehend, receive and love, the infinite Wisdom, but also that one’s faith should be manifested by spiritual works. This broader signification is included where reference is made, in these pages, to purification through ‘receiving’ Truth, or through ‘discernment and love’ thereof.

truth of his opposite Understanding to supplant all thoughts that are contrary to it). ‘The blood of Jesus Christ cleanseth us from all sin’; i. e., the spiritual truth, the vital principle of the higher life, the animating and soul-restoring force, when it flows into and illuminates the mind, purifies the entire nature. “Christ crucified” (Truth overpowered by error—the infinite Wisdom overpowered by the finite—for a time, then revived by the power of God). The Lamb slain from the foundation of the world (the Wisdom of God, overpowered by the material understanding). Atonement,—at-one-ment; i. e., union with God through knowledge and love of Him,—one’s material nature given up, supplanted by the spiritual. The Spirit and the bride (Truth, and the perception and love of Truth). Called unto the marriage supper of the Lamb (the spiritual nature awakened to partake of the Wisdom and love that unite one with the Lord). Saved (purified from material thought through knowledge and love of that which is Spiritual). Salvation (enlightenment and complete purification,—at-one-ment with God). Baptize all nations “in the name of the Father, and of the Son, and of the Holy Ghost” (teach them the truth of the infinite Love and Wisdom, and of spiritual perception awakened by the power of the Infinite). ‘Believe, and ye shall be saved’; i. e., comprehend, and receive in the spirit of holiness

the Truth that Jesus made manifest, and ye shall be purified from the material nature.¹ Tabernacle, temple, house, and city ; also garment, raiment, and robe, denote understanding.² Hands, hand, and arm ; also eye (thought). "The Most High dwelleth not in temples made with hands,"—the infinite Wisdom dwells not in understandings formed by material thought. The immortal Truth existed before the life of man, so what understanding can man build, wherein that Wisdom can abide? People must be willing to let 'their own houses fall', if they would enter that temple built by the Heavenly Father, and finished before the foundation of the world. 'They cannot enter through unbelief'; that is, while they neither comprehend nor desire Spiritual knowledge. Referring to the time during which the infinite Wisdom was manifest Jesus said: "Blasphemy against the Holy Ghost shall not be forgiven unto men, * * * neither in this world, neither in the world to come"; in

¹ In the New Testament the word 'believe' is sometimes used where it has only the ordinary meaning. It is so used in the latter half of the nineteenth verse in the second chapter of James; and also in Romans xiii: 11, where St. Paul says, referring to the first reign of Truth, that salvation (enlightenment and complete purification) was then nearer than it had been when the people merely "believed", without being awakened spiritually.

² In II Peter i: 13, 14, the word "tabernacle" refers to the body.

other words, while people, in either this phase of life or the second, continued to denounce and resist spiritual perception, they could not be purified from the material nature. Other sins could be overcome through discernment and love of Truth; but while they would not receive the gift, their error remained. Finally, in the second phase of life, remorse having caused them to desire purity, spiritual Light was accepted by all. They "washed their robes, and made them white in the blood of the Lamb,"—cleansed their understanding, and made it pure in the Truth of the infinite Wisdom.

The "Jerusalem which now is, and is in bondage with her children"; also Hagar, Pharaoh, and Baal, typify the material understanding. The Jerusalem above, which is free, and the mother of us all; also Sarah, the mother of Isaac, typifies the spiritual Understanding. Ishmael (material perception). Isaac (spiritual perception). "What saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman";¹ i. e., material understanding and the perception thereof must give place to the spiritual, awakened by the power of God. Esau was governed by material thought; Jacob, by spiritual, which was hidden from many of his descendants—the children of

¹ Galatians iv: 22-31.

Israel. Hence the Scripture saith: "They are not all Israel [spiritual], which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac [in spiritual perception] shall thy seed be called."¹ Accounting that God is able to awaken spiritual perception even in the dead,² and even in those whose spiritual nature is sleeping. The term 'Gentiles' signifies people that are governed by the original material understanding; 'Jews', descendants of them to whom the promises were made; i. e., to whom was given a degree of the spiritual Wisdom. But 'a vail being upon the hearts' of the disciples of Moses, they supposed righteousness to be completed by obeying the material law; consequently they failed, in this world, to attain that which comes only through discernment of Truth. The law of Moses is spiritual, but materiality places a material construction upon it. For instance: one of the Commandments says, "Thou shalt not kill." Although we may be blameless "touching the righteousness which is in the [material construction of the] law," yet, materiality destroys spiritual thought. "Therefore by the deeds of the [said] law there shall no flesh be justified in his sight."³ So we seek for the righteousness that comes through Jesus Christ,—through spiritual

¹ Romans ix : 6, 7.

² Hebrews xi : 19.

³ Romans iii : 20.

perception of the Truth that Jesus made manifest. Against that Understanding there is no law ; for it overcomes the material nature and brings at-one-ment with God. Practicing the virtues enjoined by the material law, and overcoming the sins forbidden by it, enables people to become sufficiently pure to be awakened spiritually. " Wherefore the law was our schoolmaster to bring us unto Christ [Truth], that we might be justified by faith " [spiritual perception]. Before this perception comes we are kept under the material law;¹ not until faith is given, are we ' no longer under that law [of self-righteousness], but under grace'.² Hence St. Paul writes : " I through [obeying] the [material] law am dead to the law, that I might live unto God,"³—Truth being the end of that law for righteousness⁴ to every one that is awakened spiritually; as it (the said law) then gives place to a higher and holier conception of purity and justice. The Gentiles, although having not the outward form of the material law, showed " the work of the law written in their hearts, their conscience also bearing

¹ Galatians iii : 23, 24.

² Romans vi : 14.

³ Galatians ii : 19.

⁴ Romans x : 2-4. The material law was not made for a righteous man, as he would not commit the sins forbidden by it ; it was made " for the lawless and disobedient", to reprove everything that is not virtuous. I Timothy i : 9.

witness, and their thoughts the meanwhile accusing or else excusing one another". Romans ii: 15.

"Sin was in the world before the law", but it "is not imputed where there is no law".¹ So the law entered, in order that sin should, by the Commandment, appear "exceeding sinful", to show people that it is wrong and also to give them knowledge of right, that they may "cease to do evil, and learn to do well". Hence the law "was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator"² [Moses].

Being received by the people through their material perception caused a material construction to be placed upon it—a vail, which of course would be "done away" by discernment of its Spiritual signification.³ When in the fullness of the time, Truth was to be made known, God sent forth his Son—"the mediator of the new testament"—to declare it. Awakening spiritual perception in the followers of Jesus, He enabled them to understand the immortal Wisdom, thus abolishing the tem-

¹ Romans v: 13.

² Galatians iii: 19.

³ In the words of St. Paul: "Their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ." Refer to II Cor. iii: 7-16.

porary covenant, the material law, which He had established by Moses. "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which [the infinite Wisdom] we draw nigh unto God." Hebrews vii: 18, 19. Thus through Christ, the righteousness of God without that law was manifested, being witnessed by the Spiritual law and the prophets,—they having testified of the One that was to come.¹ Even the righteousness that comes through discernment of the Truth made manifest by Jesus, and is unto all and upon all that receive the Wisdom.² Romans iii: 21, 22.

The infinite Wisdom could not have been de-

¹ Moses himself said: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Acts iii: 22.

² Reference, in these pages, to spiritual perception of the Understanding that Jesus made manifest [1 John v: 20,] always includes the deepest faith and trust in, and reverence for, him—the individual, Jesus, the Son of God, and the Saviour—which is, literally, the 'Purifier'—of the world. People are purified materially through obeying the law of Moses; 'through Jesus Christ' they are purified from material thought and are 'made wise unto salvation'. The spiritual Light that illuminates and regenerates, when people are given perception and love of it, comes from the Heavenly Father through our Lord Jesus Christ: it shone in the darkness, but "the darkness comprehended it not". John i: 5.

clared to the world, neither could the power of the Spirit of God have been demonstrated,¹ except by some one who was in the world ; that is, by a mediator : consequently a mediator is not “of one”,² but must partake of both, Spiritual and material. Jesus received of the material from his mother ; of the Spiritual, from God, and thus became a mediator, or minister, from God to man. Through his discernment of the higher Wisdom he was finally enabled to overcome the material nature which he had inherited from Mary. In the words of Scripture, ‘ He broke down the middle wall of partition.’ “As many as received him, to them gave he power to become the sons of God, even to them that believed on his name” ; ³ *i. e.*, they that received the Truth, or Wisdom, that he made manifest were purified, and united by it with God, even as he was, thus becoming joint-heirs with him to the Divine inheritance. “For both he that sanctifieth [with the Truth] and they who are sanctified [by that Truth] are all of one : for which

¹ In order that people may know and behold the power of the Lord, there must be that upon which it can manifest itself. Hence “the scripture saith unto Pharaoh [the material understanding], even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth”. Romans ix : 17.

² In the twentieth verse of the third chapter of Galatians the words in italics should be omitted,

³ John i : 12

cause he is not ashamed to call them brethren." Hebrews ii: 11. Partaking of the material nature was the only means by which Jesus, through the power of the Infinite, could overcome that nature. He bore the erroneous understanding—the "contradiction of sinners against himself"—, so that the spiritual Wisdom might be made manifest to the world, and having finally overcome material thought, in his own mind, should have power to destroy it in the minds of others also.

The material construction placed upon the law of Moses and upon the writings of the other early Prophets 'remained until the time of John the Baptist: then the Wisdom of God was taught', by Jesus. "And it is easier for heaven and earth to pass, than one tittle of the [Spiritual] law to fail." Luke xvi: 16, 17. Even as Jesus said: "Think not that I am come to destroy the [Spiritual] law, or the prophets: I am not come to destroy, but to fulfill [to bring to light the highest signification thereof]. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Whosoever breaks one of the least of the Spiritual commandments, and teaches men so, has the least discernment of the infinite Wisdom: whosoever keeps those commandments and teaches them, has the greatest. Moreover, "Except your righteousness shall exceed the righteousness of the

Scribes and Pharisees [exceed that which merely fulfills the material law], ye shall in no case enter into the kingdom of heaven ”¹ [become at-one with God].

The Spiritual law is immortal, but the material construction of it, the vail, is to be “done away” by Truth. The Scriptures seem contradictory because the same term is used to denote opposites, the material and the Spiritual. An instance of this seeming contradiction, is where St. Paul declares that salvation is not of works, and in another Epistle, entreats his followers to work out their own salvation :—union with God is not completed by material works ; for no one, however noble he may be, can awaken spiritual perception in himself. ‘It is not of himself, lest he should boast ; but it is the gift of God.’² When that perception is awakened, the mind in its every-day life must be responsive to the promptings of the higher Truth and Love ; for it is through spiritual works that one’s faith is made perfect.³

The sacrifices (shedding the blood of lower life) commanded by Moses⁴ symbolize the giving up of lower, selfish thoughts, thereby purifying one’s perception for the time being. But those sacrifices “ could not make him that did the serv-

¹ Matthew v : 17, 20.

² Ephesians ii : 8, 9.

³ James ii : 14, 17.

⁴ Refer to Hebrews, chapter ix.

ice perfect"; for the material understanding—the source of error—still remained, and selfish desires continually emanated therefrom. Hence, God desired 'better sacrifices than those'; *i. e.*, by the power of that Truth given to Jesus, and through him, to his followers, they were finally enabled to give up their material nature. They were thus "perfected forever", 'through a greater and more perfect understanding formed not by material thought, that is to say, not of our building: ¹ neither by the "sprinkling" of Truth received through Moses, nor by merely giving up selfish desires, but also by comprehending, loving and promulgating the infinite Wisdom of Christ they entered into the holy place, having obtained eternal redemption.' For this cause Jesus was the mediator of the New Testament, that by overcoming the material, for the redemption of those transgressions that are under the temporary law—which is powerless to prevent the error that it does not recognize—, they that are awakened spiritually may receive the promise of union with the Infinite.² So many as receive spiritual perception of the higher Wisdom are thereby baptized unto the death of materiality (Romans vi: 3). He whose material nature is dead, is freed from sin

¹ 'When our natural understanding is overcome, we have one formed not by material thought, but eternal in the heavens.'
II Cor. v: 1.

² Hebrews ix: 15.

and from sinful desires. (Romans vi: 6, 7. Refer also to 1 John iii: 9, and v: 18.)

When it is testified that Truth will overcome error the latter must cease, or the testimony is of no force. Jesus declared that there is a resurrection of the dead; his words were of force after he had died and arisen. Moses was not ordained to make manifest the Wisdom that would overcome the people's material understanding.¹ He used symbolic language, through which only the lesser degree of Truth was 'sprinkled' that would help people to lead virtuous lives, that being 'the truth of the testament which God had enjoined unto them'. Without the giving up of sinful thoughts—"shedding of blood"—there is no remission.² Jesus made manifest a Truth whereof they that continued to serve the material understanding had no right to partake. If they would give up selfish desires, the manifestation thereof (the works), so-called 'the bodies of the beasts' should also cease. Hebrews xiii: 10, 11.

¹ As the Scripture expresses it, 'Moses put a vail over his face that the children of Israel could not steadfastly look to the end of that which is abolished.' II Cor. iii: 13.

² Heb. ix: 16-23. In that chapter, both a lesser degree of Truth just spoken of as purifying people materially, and also sinful thoughts, are symbolized by the word 'blood'. In the one case, reference is made to a sprinkling, and in the other case to a shedding, thereof. The former was a gift; the latter, a "sacrifice".

In connection with the following, refer to I Cor. vi: 13: Material thoughts for the material understanding, and *vice versa*: but the infinite Wisdom shall eventually destroy them both. Perception is not for the erroneous understanding, but for the Truth, even as Truth is for the perception. They whose God was their material wisdom rendered homage to their own beliefs and were enemies of the opposite understanding of Christ. The end of the error which had blinded them was destruction (Phil. iii: 18, 19). Reference to 'destruction', after the law entered, signifies the final annihilation not of existence but of sin.

The Spiritual law was brought to light by the Messiah who saith, "I come (in the volume of the book it is written of me,) to do thy will, O God. In burnt offerings and sacrifices for sin thou hast had no pleasure, * * * but a body [in this case signifying a material perception] hast thou prepared me." Through Spiritual knowledge Jesus was enabled to give up his material perception. The symbolic language is, that he offered his body, 'by the which sacrifice he perfected forever those who were sanctified';¹ i. e., who received Truth; for that power having once overcome, in Jesus, everything contrary to it, could produce the same re-

¹ Heb. x: 5-14. Jesus' sacrifice of his material nature was crowned and made complete by the supreme sacrifice of his life.

sult in all that embraced it,—changing their vile perception that it might be fashioned like unto his glorious one, “according to the working [of Spiritual thought] whereby he is able even to subdue all things unto himself.” Phil. iii: 21. Thus Jesus ‘took away the first [the sacrifices according to the material construction of the law], in order to establish the second,’—that spiritual Wisdom which overcomes the material nature and brings at-one-ment with God. When spiritual discernment ceased, there again arose material interpretations of Scripture, that were to remain until the second ‘Day’: for when the Lord shutteth, no man openeth; even as when he openeth, no man shutteth. Rev. iii: 7. In the material construction of the law of Moses, the outward ceremonies, “ordained according to the heavenly pattern,” were to last only for a time.¹ The Jews complained that the doctrine of Christ changed the customs which Moses had delivered unto them; and Jesus said, “In vain do they worship me, teaching for doctrines the commandments of men.”² Spiritual perception (faith) does not make void either the Spiritual law or the virtue enjoined by any law: on the contrary, it establishes both.³ It

¹ Refer to the heading of the 7th chapter of Acts. See also Hebrews, chapter viii.

² Refer to Mark, first part of chapter vii.

³ Romans iii: 31.

is only the 'shadows', the "figures of the true",¹ that are abolished by the infinite Wisdom which brings the inward holiness of heart making a new creature, "born again, not of corruptible seed, but of incorruptible."

In connection with the following, refer to Romans vii: 1-6, and 12: If our material nature were overcome, we should be no longer held by the law which governs it; but should become dead to that law through spiritual perception of Truth ("body of Christ"), that we might serve in the newness of the Spiritual, and not in the oldness of the material. As sin is wrong, that which shows it to be wrong is righteousness. "Wherefore the law is holy, and the commandment holy, and just, and good", bringing knowledge (in order to establish virtue,) that sin is contrary to God. What the law of Moses could not do, in that it became weak because of the material perception through which it was received, God sent forth his own Son partaking of that perception, that he (Jesus) might overcome it—through discernment of the higher Wisdom—and might declare the righteousness of the Spiritual law, that the latter should be fulfilled in those that walk not after the material, but after the Spiritual. If Truth be in us, the material perception is dead because of sin; but the

¹ Hebrews ix: 24; and x: 1, 2.

spiritual, is alive because of righteousness. Refer to Romans viii : 3-10. St. Paul marvelled that the Galatians, after being awakened spiritually, should turn back to the 'weak and beggarly elements, whereunto they desired to be again in bondage'. If they wished to be justified by outward ceremonies it proved that they had fallen from discernment of Truth, for they would not have returned to shadows while possessing substance.

Assenting to the following words, "The letter killeth, but the spirit giveth life," why do we cling so persistently to the letter, and scorn the idea of there being a hidden meaning therein! For an example of spiritual signification hidden to material perception, take the latter part of the eleventh chapter of I Corinthians.¹ Recognizing nothing beyond the letter, how meaningless is the sentence, "This cup is the new testament in my blood," addressed by Jesus to his disciples when giving them the final explanation, called in symbolic language, the Last Supper, which should sustain their discernment of the Wisdom that he was sent to declare. In the light of a higher meaning how differently it reads!—"This mental food is a clearer explanation of the immortal Truth." So often as his followers partook of it they showed forth the death of materiality in themselves, until

¹ See also Matthew xxvi: 26-28.

they were purified like unto him. While supposing that the words which signify *Truth* and *spiritual perception* refer merely to wine and bread (or to the blood and body of Jesus), we ‘hear, but comprehend not’, and ‘although honoring the Lord with our lips’, our spiritual insight is far from him.¹ With the spiritual insight man receives the higher Wisdom unto righteousness, and by the promulgation of that Wisdom confession is made unto eventual, complete purification. See Romans x: 10.

In connection with the following, refer to Romans, chapter xi. Although to the Jews had been “committed the oracles of God”,² the Wisdom clothed in symbolic language was received by the disciples of Moses through their material perception, and was therefore materially construed. Hence the Jews sought salvation as if it were completed by the works of their law, and so those that were not of the “remnant” then awakened spiritually, opposed the teachings of Christ.³ A number of the Gentiles were given discernment of Truth, thus attaining spiritual righteousness with-

¹ During a Night, or absence of the higher Light, the ceremony of the Lord’s Supper is decreed to prevail as a means of keeping in active remembrance the divine life of Jesus, and thus of raising and inspiring one’s thoughts.

² Romans iii: 2, 3.

³ Refer to Romans ix: 27, 31-33; and, relative to Gentiles awakened spiritually, verses 24-26.

out the law of material ceremonies. So arranged in order to 'provoke the Jews to jealousy', in other words, to convince them that salvation is not completed by fulfilling the material law;¹ for 'the Scripture [in condemning materiality] hath concluded all under sin, that the promise through spiritual perception of the Truth declared by Jesus might be given to those who receive that Wisdom'.² Discernment of the Spiritual can be awakened only by the Spirit of God: therefore salvation is "by grace". Perceiving that the Jews did not receive "the promise" through the material law, caused the Gentiles to realize that it might be attained by trust in the Infinite: they were then in a state of mind to be awakened spiritually. Thus the Gentiles obtained mercy through the unbelief of the Jews. In the next phase of life the former were ministers to the latter, enlightening them concerning the spiritual Wisdom. Hence the Jews received the gift of God through the mercy of the Gentiles; for although 'concerning the Gospel they were enemies, touching the election they were beloved'. 'They had not stumbled that they should fall, but that through their fall, salvation should come to the Gentiles';

¹ The work of the law that the Gentiles showed "written in their hearts" was a path leading to salvation, in that it caused them to become sufficiently pure to be awakened spiritually.

² Galatians iii: 22.

later, it came also to themselves. People in the second phase of life who have there suffered much from remorse, have when purified an intense desire to help "them that are out of the way". Giving the whole heart and mind to the labor of destroying error, they reach a degree of intelligence, appreciation and joy, which cannot be attained without consecrated mental activity, and which, when attained, is an unspeakable recompense for having suffered. True charity—which is to unselfishly love and bless—is co-existent with purified spiritual intelligence. The former increases with the increase of the latter. The wisdom 'profiteth nothing' unless it "worketh by love"; and the existence of sin and suffering affords to the purified a motive, stimulating them to that mental labor which alone brings, and sustains, the highest development of their spiritual nature. In this world 'God concluded all people in unbelief, that he might eventually shower his indescribable mercy upon all'. Romans xi: 32.

Jesus said: "When * * * the Spirit of truth is come, he will guide you into all truth.* * * He shall glorify me: for he shall receive of mine, and shall shew it unto you."¹ In that day, "the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." John iv: 23.

¹ John xvi: 13, 14.

CHAPTER III.

THE SEVERAL PHASES OF LIFE.

SUNDRY names in the New Testament besides referring to individuals, also symbolize either a mental state or one of the several phases of life. The name 'Elias' symbolizes the mental state from which Adam fell,—a spiritual state, but not including perception of the higher degrees of Wisdom: in the words of Scripture, Adam was but "the figure of him that was to come".¹ The disciples asked Jesus why the scribes said that Elias must come first. "Jesus answered and said unto them, Elias truly shall first come, and restore all things"; i. e., only a state of purity can open the way to Truth. Hence John came baptizing with water [which denotes purity], and he said, 'There cometh one who shall baptize with the Holy Ghost' [discernment of the infinite Wisdom]. Jesus declared: "Elias is come already, and they knew him not, but have done unto him whatsoever they listed. * * * Then the disciples understood that he spake unto them of John the Bap-

¹ Romans v: 14.

tist,"¹ who came, the Scripture saith, "in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke i: 17.

According to this doctrine² there are seven phases (often called strata) of creation. Ascending from the lowest to the highest, the lowest is always called the first; and the highest, the seventh: in the order of their production the numbers would be reversed. These phases of creation are referred to in the New Testament³ in symbolic

¹ Matthew xvii: 12, 13.

² To avoid constant repetition, the phrase 'according to this doctrine' or this new 'understanding' is usually omitted. The reader is desired to consider it prefixed to each statement made in these pages,—the writer's attitude of mind being not that of preferring to make assertions that are contrary to established science and theology, but simply of stating a theory. Of course to many people this doctrine will seem merely as a 'cunningly-devised fable' or an example of wild flights of imagination indulged in by a fanatical mind.

³ An exception is the word 'Eden'. It is used in Genesis, chapter ii, to designate the third stratum of creation. In the aforesaid chapter of the Old Testament the phrase 'the garden of Eden' symbolizes the second phase of life: after sin arose, that phase became the place of judgment.

Each phase of creation has a different degree of mental force belonging to it. The highest degree, and also the highest degree of the spiritual Understanding, is symbolized by the name *Melchisedec*—"priest of the most high God"; the third, by the name 'Elias' and also by that of 'Abel'; the three

language as follows: the seventh, or highest, phase is called Mount Sion—it is spoken of, also, as the Throne of God—; the sixth is called the heavenly Jerusalem; the fifth is symbolized by the name ‘Abraham’; the fourth, by that of ‘Levi’; the third is called Eden; the second, the day [or place] of Judgment;¹ the first (the present world), Egypt. The three last-named phases are within the same space. High above the sidereal universe are four Spiritual creations, the earlier manifestations of Divine thought. The fifth phase and the fourth are within the same space. Upon the highest phase and the two preceding ones were produced multitudes of angels. When all of the lower strata of creation were finished, the fulfillment of the fore-ordained plan pertaining to materiality became essential, in order that there should be circulation for the mental force of minds in the higher phases of life.² Hence man was made “a little lower than the angels”.

People remain in the second phase, also in each the third, the fourth, and the fifth,³ for a certain

following degrees are symbolized, respectively, by that which designates the corresponding phase of creation.

¹ The words “outer darkness” refer to a condition in the second phase of life.

² Refer to page 6.

³ The sixth stratum of creation, the heavenly Jerusalem, is their final state.

term of years. Then 'beholding as in a glass the glory of the Lord, they are changed into the same image from glory to glory, even as by the Spirit of the Lord'.¹ Surely, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." To the saints of old who with inward vision beheld that glory, what was suffering?—torture?—death? We may well believe that they were steadfast, "not accepting deliverance; that they might obtain a better resurrection."

The highest degree of spiritual Understanding was not manifested until Jesus opened the way into that tabernacle which is "the Holiest of all".² The prophets knew that that degree existed; and they prophesied of the Messiah who was to come. Jesus said that David called him Lord; and that Abraham 'rejoiced to see his [Christ's] day: he saw it, and was glad'. But, as the Scripture expresses it, David had not ascended into the Heavens, although he foresaw the Lord always before his face;³ Abraham, although given the fifth degree of Spiritual thought, paid tithes unto Melchisedec [the highest degree of Understand-

¹ II Cor. iii : 18.

² Heb. ix : 3. With few exceptions (where passages are taken from the Old Testament), the quotations occurring in these pages are from the New Testament.

³ Acts ii : 25 and 34.

ing], being blessed of him. "And without all contradiction the less is blessed of the better." Hebrews vii: 6, 7. St. Peter, in his 1st Epistle, chapter 1st, says that the earlier prophets searched diligently to find what the Spirit of truth which was in them signified, when it testified of the glory that was to come. 'Unto whom it was shown that not unto themselves' but unto those who should live in a future time, was the highest degree of Wisdom to be made known. Thus the earlier prophets received not those promises—although "having seen them afar off"—for God had provided some better thing for the followers of Jesus, that the others without them should not be made perfect.¹ The highest degree of Truth, after being made manifest in the flesh and justified in the Spirit, was seen of angels, and then received up into glory. I Timothy iii: 16.

Moses was a minister of the fourth degree of the spiritual Wisdom, the degree symbolized by the name *Levi*. 'Under that priesthood people received the law.'² That degree did not overcome the people's material understanding, but condemned it for being contrary to the Spiritual. The condemnation extended, of course, to the sins emanating from that understanding, and there thus arose a material construction of the Commandments.

¹ Heb. xi: 40.

² Heb. vii: 11.

The highest degree of Spiritual thought, brought to light by Jesus, enabled people to obey the Spiritual law, and delivered them from their material nature which otherwise would have existed, even after they had fulfilled the law of Moses. Were the material law the only path leading to salvation they that obeyed not the law could not be saved. "Therefore it [salvation] is of faith, that it might be by grace; to the end the promise might be sure to all the seed":¹ that is, when, in the next phase of life, intense remorse has finally caused the sinful to desire purity, the Spirit of God awakens in them discernment of the infinite Wisdom, and love for the Lord and for one another. Then divine Light gradually fills and regenerates their minds. That spiritual perception of the higher Wisdom is born by the power of the Infinite, is the 'Rock' upon which Truth builds its understanding, and against which no moral discord can prevail.² 'Neither height nor depth, nor things present nor things to come', can more than temporarily separate the soul from its divine inheritance. There is no darkness, there is no depth, that the Spirit of God cannot penetrate. Moreover, all understandings that are not

¹ Romans iv: 16.

² Reference in Matt. xvi: 15-18, to that 'Rock' is to the truth which Peter discerned and to which he there gives utterance.

founded on the immortal Truth are like 'houses built upon sand': they must eventually fall.

"The law worketh wrath"; i. e., showing sin to be "exceeding sinful", it eventually causes intense remorse in the minds of those that transgress the law. But if sinful people were happy, they would have no desire for purity. As the means of bringing the mind into harmony, it is sooner or later given remorseful consciousness of its own moral discord. Those who are awakened spiritually realize that the material nature is contrary to Spiritual thought, and that it is impossible for human power to overcome that nature. This conviction causes a feeling of self-helplessness (instead of self-righteousness, which cannot enter the kingdom of God), the deep 'poverty of spirit' which makes one willing to become as a little child, accepting, and relying upon, Divine aid. Jesus, in the days of his material perception, "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death";¹ for although he was the Son of God, nevertheless, inheriting the material nature, only by this means could it be destroyed, enabling him to become at one with the Heavenly Father. Even Jesus 'learned obedience by the things which he suffered'. Being made perfect, the

¹ He was heard, in that he loved God. Heb. v: 7-9.

Truth that sanctified him became the means of complete purification to all that received it,—people being thus delivered from their material nature, from which they could not be purified by the law of Moses. (Acts xiii : 39.) Moses was faithful in his understanding, for a testimony of that which was to be spoken afterward ; but the Truth that built the understanding is worthy of the highest honor. (Hebrews iii : 3–5.) ‘ If perfection were by the Levitical priesthood’—i. e., if the fourth degree were the highest, and obeying the material law completed salvation—‘ what further need was there that another mediator should have arisen, and not have been given the same degree of perception?’ But as the understanding was changed, there was made “ of necessity a change also of the law ” ; for Christ was made a mediator, “ not after the law of a carnal commandment, but after the power of an endless life.” (Heb. vii : 11, 12, 15, 16.) Aaron had the highest perception of the fourth degree of the spiritual Wisdom. But ‘ he that was called after the order of Melchisedec declared a far more excellent truth than that taught by the priests of Aaron’s order’.¹ Moreover, “ By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished. And the temporal covenant with the fathers, by the

¹ Refer to the heading of the 7th chapter of Hebrews.

eternal covenant of the gospel.”¹ As Jesus made manifest the highest Understanding, people are saved to the uttermost who come unto God through perception of that degree of Truth. Hebrews vii : 24, 25.

The fifth degree of Spiritual thought is powerful enough to overcome the material nature and raise the mind to a higher plane.² ‘Abraham overcame his enemies, even though they were kings’;³ that is (referring to the subject in its abstract sense), the fifth degree of mental force⁴ gradually destroys that which is contrary to God—even though the error be great—in the minds of multitudes of people in the second phase of life. When they are finally transferred to the third phase, a corresponding number from each the third, the fourth, and the fifth, ascend to the next higher one. While people from the fourth phase⁵ [called *Levi*] are yet in the fifth [called *Abraham*], they are ‘met by Melchisedec’—the highest degree of the spiritual Understanding, a knowledge of which opens the gates of the heavenly Jerusalem. Be-

¹ See heading of the 8th chapter of Hebrews.

² Hence the Scripture saith unto Abraham : “In thee shall all nations be blessed.” Galatians iii : 8.

³ Heb. vii : 1.

⁴ It acts through the mediumship of the people in the fourth and third phases, that they may be ‘partakers of the benefit’, and giving, may receive in like measure.

⁵ Refer to Hebrews vii : 9, 10.

tween that phase of life and the highest, there is no vail ; for they that dwell in the holy Jerusalem have complete perception of and union with the infinite Wisdom¹ and are before the Throne of God, where they shall see His face, and where their perception shall be forever illuminated by His truth. Rev. xxii : 4.

In the second and third phases of life people are in such close contact with error, that resistance to it must be continued. When they ascend to the fourth phase, the third intervenes between them and discord. They then 'cease from their own works', and enter into the "rest" prepared for them. Hence, at the time of his ministry, Jesus did not give people that "rest" (though through him they could finally attain it); so reference is made to "another day", which comes when they reach the fourth phase.²

John the Baptist was the minister of the third degree of Spiritual thought, which, as already stated, does not include discernment of the higher degrees of Wisdom. In speaking of Christ, John

¹ Although they do not have the highest degree either of appreciation or of mental force, because that degree belongs to the seventh phase of life. In certain ages are born a particular number of people who eventually enter that phase and have the highest abstract degree of mental force. To avoid confusion of thought, this number is usually ignored in general statements.

² Hebrews iv : 8-10.

said: "I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water." John i:31. The highest Understanding, brought to light by Jesus, is a Truth which speaks better things than that of Abel; i. e., than that of the third degree.¹ John declared, "After me cometh a man which is preferred before me: for he was before me,"—meaning that the highest degree of Spiritual thought existed first; referring thereto Jesus said, "Before Abraham was, I am." In Acts xviii: 25, 26, is an allusion to Apollos as knowing first, only the baptism of John, and being afterward instructed more perfectly in the way of God.

In each phase of life are seven so-called 'series'; viz., the mineral kingdom, vegetation, and—in a general classification of the animal kingdom according to its division into graduating 'series'—insects, fish, fowl, four-footed animals;² and Man, the seventh and highest series.

From the grand Fountain of life, Above, a compound channel, containing both (so-called) creative vessels and thought-vessels, proceeds downward to the brain, its primary section passing to the cerebrum, its secondary to the cerebellum. Above the head these two sections communicate

¹ Hebrews xii: 24.

² Sub-kingdoms and sub-classes are included in these four general series.

with each other. Through the creative vessels of this compound channel proceeds to the body a current of force which with its reflex action causes breathing : through these vessels passes also another life-giving current, which is constantly working to sustain and to restore.¹ In the so-called 'thought-vessels' of the compound channel is the mental force which constitutes the mind, and which, pressing downward upon the receptive point, the brain, and rebounding therefrom, causes consciousness and intelligence, the former dwelling in the cerebellum, the latter in the cerebrum. Three primary systems of thought-vessels proceed to the cerebrum.² In the normal intelligent state of the material mind two of these systems, the second and the third, are dormant. Through the first system mental force passes to the brain, and rebounds which causes perception.³ The creative Thoughts

¹ In the body, motive power passing, through the compound channel, from the Fountain of life (God), and acting in subjection to the person's will, is that which produces voluntary motion. Mental currents from Above, passing through thought-vessels, are the primary cause of mental activity.

² In arrangement, these systems are not by themselves ; each thought-vessel has two adjoining ones belonging to the other two systems.

³ Perception, produced by the reflex action (from the brain) of mental currents in the thought-vessels, causes in the secondary system consciousness ; and in the first primary one, the normal material intelligence. Neither consciousness nor intel-

that pertain to the body and to this phase of substance pass to the cerebellum, where they are registered. A secondary system of thought-vessels proceeds to this part of the brain: through that system, also, the said creative Thoughts pass, and, rebounding, bring consciousness of existence; also, of external surroundings when reacting, together with the sense of sight, upon a creative vessel that proceeds to the eye. In the primary thought-vessels is planted *love*. Its quality is determined in a measure by the character of the parents; for the thought-vessels of a child, mingling before birth with those of the parents, partake more or less of the mental force which pervades the latter channels. Although oftentimes, in a child, this force is afterward overpowered by the influence of other minds. In a babe, the secondary system is gradually awakened first. At the same time are animated the senses that abide therein (and also in the three primary systems); viz., sight, hearing, smell, taste, and touch. These senses react upon the creative vessels and thence proceed to the body; reflex action carries the sensation to the thought-vessels. These senses are co-existent with active consciousness except in the material body, where there is sometimes an abnormal state, preventing the senses either from reaching their destination or

ligence could exist without a receptive point—the brain, and thence reflex action of the mental currents.

else from reacting. The three primary systems, also, communicate with the creative vessels ; thus when either the second system or the third is awakened, that quality of the senses can pass to the body.¹ When, in a babe, the first primary system of thought-vessels is awakened, love springs forth, causing desires according to the nature of the mental force that passes to the brain. This love marks and emphasizes one's material individuality. The individuality forms, as it were, a soil, which attracts and nourishes the thoughts congenial to it, and repels those that are not.

The compound channel,² containing both thought-vessels and creative vessels, proceeds from the Fountain of life (God), to its terminus—the body. At a certain distance above the earth, even at the ‘grand centre’ so-called, the compound channels of multitudes mingle, forming a mental atmosphere : in the third phase of life—also in the succeeding ones—there is no discord, and this interlacing of thoughts binds people together as the ‘members of one Body, all having the same care, one for another’. In this world, where the material

¹ There are three so-called ‘qualities’ of the senses, dwelling respectively in the three systems of primary thought-vessels.

² The term ‘creative channel’ is often used to denote this entire, compound channel and also those mentioned on page 56, Note 2.

understanding hides the divine links of brotherhood, people have desires without regard to the well-being of others. As these mental emanations mingle at the grand centre and then pass downward, strife and dissension ensue. The Spirit of God brings harmony where it dispels the intervening discords.

The second and third systems of thought-vessels are held dormant by a mental force, of a higher degree than the material. Sleep is caused when that force passes through the first system and the fourth (or secondary) one. Oftentimes the waves of material thought are not entirely lulled: in that case they react, generally upon the third system, shutting out therefrom the higher force which is thus prevented from either holding that system dormant or from governing it. Hence the said system becomes a chaos of wandering thoughts which enter from the mental atmosphere. When the higher force recedes from the first and secondary systems, the regular mental currents return to their legitimate channel, and the third system is again held dormant. Perplexing mental waves sometimes attain such volume as to encroach upon that system, thus opening the door to a horde of wandering thoughts which rush in upon the brain, overwhelming the normal intelligence and governing the person by their own ungoverned currents [insanity].¹ When the third system is awakened

¹ In some cases of mental derangement the third system of

spiritually, it is held free from those incursions: in the words of Scripture, "The spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace."¹

In some people when the higher force holds the first and fourth systems dormant—that is, during sleep—the regular mental currents occasionally react upon, and awaken, the second system, that part of the mind corresponding to the 'double' of objects:² this action causes a somnambulic state.³ In mesmerism, the will-power of one person forces

thought-vessels may be active only at intervals, and the first system never wholly overwhelmed.

¹ I Cor. xiv : 32, 33.

² Every object has a so-called 'creative channel' proceeding to it. Each channel has two divisions: one of them passes to the object; the other to a so-called 'double' of the object, invisible except when that part of the mind corresponding to it is awakened.

³ There are three so-called 'qualities' of light; namely, (1) that which is visible to us in our normal, material state; (2) that called the second quality,—the light of the double of objects, with which it is co-existent; and (3) the Spiritual, which is invisible to material sight. Each object, and each atom of matter, has a 'double', co-existent with it. Hence a somnambulist, whose second system of thought-vessels is awakened, can see, by the second quality of light, a complete reflection of the surrounding scene. Divers species in the series of lower conscious life have their second quality of sight awakened and can, as we say, "see in the dark"; in other words they see by a quality of light that is invisible to us in our normal state.

another's mental currents into the third system, and through that system, governs the secondary thought-vessels. Thus the normal consciousness, as well as the normal intelligence, of the latter person is overpowered, and his thoughts and actions are controlled by the mesmerist. Sometimes the three primary systems of thought-vessels are dormant, and only the secondary system is awakened, the result being consciousness without intelligence. A mind may become inactive (because of an abnormal state in the brain, preventing the reflex action of the mental force and thus preventing perception,) before the conflicting element in the creative channel has increased sufficiently to shut out the life-giving currents; the body is thereby sustained, the same as if the thoughts were active. Hence a person can live after he has "lost his mind"—i. e., after his perception ceases. Thought-vessels and creative vessels communicate with each other; thus the state of mind can affect the body, and *vice versa*. There have been cases in which fright has thrown a cloud over the entire brain, shutting out the life-giving force so completely as to cause death. As in the so-called 'mental healing' the mind through knowledge of its ability can oftentimes dispel, from a compound channel, obstructions which had prevented the life-giving force from passing in sufficient volume to keep the body in a healthy state. The healing power

is the increased and the intensified force of 'Nature', which is the Spirit of God, pervading the entire Universe. The force of which the body is the manifestation, partakes of that which has expression in the mineral, vegetable, and animal kingdoms, so that—while the life-giving current that passes through each compound channel is, in a measure, obstructed by a conflicting element—food shall aid in sustaining the body; and medicine, in restoring it. In breathing, the active force (oxygen) which air contains pervades the body, separating the conflicting element which then has expression in carbonic acid. Life-giving force unceasingly passing to the body—through the creative channel—, aided by food, rebuilds that which oxygen consumes when it separates and causes to be expelled the impure element which pervades matter, and which if permitted to increase in the body far beyond the normal proportion would cause death. The aforesaid life-giving force from Above, passes downward to the brain and thence to all parts of the body. The reflux reacts upon the thought-vessels, bringing consciousness of any abnormal state of the organs, the mind being susceptible to physical, as well as moral, discords; although the thoughts could be either mesmerized or controlled by one's own will-power, or they could be raised by spiritual perception, so as to be oblivious of these messages from the

body, and consequently to be unconscious of pain.¹

The grand centre (already mentioned) receives a mental impress from beneath, of everything visible, and constantly throws the images, through the compound channel, to the cerebellum of the brain, where they are registered. These images, then reacting, erect, upon a creative vessel that proceeds to the eye, pass instantly to the retina, correcting the inverted image formed there by the object at which we are gazing. The images of surrounding objects pass also through the secondary thought-vessels and are preserved; otherwise we could not have memory of external surroundings. Above the brain these thought-vessels expand, as do the primary ones also, and become a store-house for mental impressions.

Perception of the mental currents in thought-vessels may include, independent of the body, consciousness of the senses of sight, hearing, smell, taste, and touch,² even as we have experienced in dreams. In the normal conscious state—that is, when of primary systems of thought-vessels, only the first is awakened—the material understanding which supposes these senses to exist only in the

¹ A like result would follow suspension, before reaching the brain, of the reflex action of currents of force in the body.

² These senses abide in thought-vessels and thence pass to the body through creative vessels. See page 53.

body prevents any such mental action. In some persons the thoughts can be voluntarily thrust either into the second system or into the third, and this cloud dispelled, bringing either perception, through the second system while the eye is closed, of the already-mentioned images of surrounding objects—which pass through the second system as well as through the secondary one—or else, as in clairvoyance (and while other systems of thought-vessels are nearly, or they might be wholly, dormant), perception, through the third system,¹ of material events and of the force pervading compound channels. Then, both the mental and the physical condition of people may be discerned; also, their external surroundings. Every thought that ever entered the mind is preserved in the thought-vessels. Hence, a clairvoyant can follow a person's train of thought into the past. The always-accompanying pictures of external surroundings, stored in the secondary system, may also be discerned.² One's thought-vessels might be given communication also, with those of people in another phase of existence. Were the third system

¹ In that case the person's will-power, concentrated upon a subject, repels wandering thoughts which would otherwise enter the mind and bring confusion.

² One might have perception of only the primary thought-vessels of another's compound channel, and thus be enabled merely to "read" that part of the mind.

awakened to discern a higher Wisdom, currents therefrom might react upon a creative vessel that proceeds to the eye, thus awakening spiritual sight.¹ This sight was given to the seers of old, and to Jesus and some of his followers, enabling them to behold spiritual things.

The material understanding is founded upon two corner-stones. One was laid by the supposition that the creation is separate from the Spirit of God; the other by perceiving each body as a *self*, instead of all people as united members in the Creator's conception of a human race. The former belief² caused a conflicting element to enter the creative vessels; from the latter train of thought arose moral discord.³ These two erroneous conceptions brought the first knowledge of that which is contrary to Truth. From one of them arose innumerable theories—the material

¹ Mental currents from the third system can pass through the avenues of all the five senses.

² Reference to this belief signifies that which became an inherent state in the mental organization in this life,—an inherent state which we have no power to dispel, and which does not change with our change of understanding.

³ These two beliefs are symbolized respectively by the forbidden fruit and the serpent, mentioned in Genesis, chapter iii. The one affected the creative vessels; the other brought selfishness. In the second phase of existence the first-mentioned belief is destroyed; therefore in that life the conflicting element does not exist: but selfishness and sin remain until divine Light purifies the mind.

wisdom which "is foolishness with God";¹ from the other, sprang selfishness and sin.

Even although the third system of thought-vessels were awakened to discern the infinite Wisdom, spiritual perception ("faith") is dead if it be alone; i. e., if the natural mind—that pervading the first system²—be not in harmony with it. Hence the twain must become one. St. Paul says, "This is a great mystery: but I speak concerning Christ and the church";³ i. e., Truth, and the perception thereof awakened in the third system and finally having the first united with it in that perfect love which binds all thoughts in the peace that the world can neither give nor take away. The mind is illuminated through discernment of the infinite Wisdom, and is then regenerated, purified from material thought, through spiritual works. When material thoughts perish, the spiritual nature is renewed day by day. The light affliction (every giving up of earthly desires), which is but for a moment, worketh a far more exceeding and eternal weight of glory. II Cor. iv: 16, 17.

¹ I Cor. iii: 18-20.

² Reference, in these pages, to the material nature signifies the conscious natural mind. Even if the mind were regenerated,—the material nature, understanding, or perception, overcome,—the inherent state in our mental organization (see page 61, Note 2), which holds the body in a material condition would continue.

³ Ephesians v: 32.

In the natural condition of the body the conflicting element would still pervade it, even though the mind were in union with God. Reacting upon the thought-vessels, this element would resist the Spiritual force and would tend to reanimate one's material nature. St. Paul says: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Romans vii : 23.

At death—that is, when the life-giving currents no longer pass through the body—a higher force sweeps through the creative vessels and expels therefrom both the conflicting element and the first stratum of creative force. This completely detaches the compound channel from the body, and the former is wafted within the second phase of life, where force of the second stratum passes through the creative vessels and at once forms another manifestation, a spiritual body.¹ "That which thou sowest, thou sowest not that body that shall be", but only the creative channel. In the next phase of life, "God giveth it a body as it hath pleased him," and giveth to every mind its individual body.² When the reflex action of the vital cur-

¹ While a body partakes of any one phase of substance, other phases of creation offer no more resistance to it than if they had never been formed. Each phase is just as complete in itself as if it were the only one.

² I Cor. xv : 37, 38. In these verses the word 'body' has the ordinary meaning.

rents recommences, the second system of thought-vessels is awakened to discern the cause of external surroundings: hence, belief that the creation is separate from the Spirit of God is destroyed, and the life-giving force is then unobstructed by a conflicting element. The mental impress of former surroundings, originally stored in the fourth, or secondary, system of thought-vessels, is transferred to the first system. Thus retrospection proceeds from the latter system, and the former is left free to sustain consciousness of the surroundings in the second phase of life. The volumes of thought stored in the recesses of the mind are then opened and the mental leaves are wafted across the brain—pressed downward upon it by the higher mental atmosphere—causing retrospection which the person cannot elude and which continues until spiritual knowledge and love supplant it. “That [the nature] which thou sowest is not quickened, except it die”: for corruption cannot inherit incorruption,—materiality cannot inherit immortality.¹

¹ In the second phase of life one's personality not only remains but is intensified and is stamped upon the face, which has its former shape, features, and individual character and expression. When the mind becomes spiritual, there still remains, in a higher form, all that it before contained of purity and unselfish love. The face becomes spiritualized, idealized according to its own type, but loses not its individual character. The body is clothed in raiment made not with hands. Of the pure in heart, the vesture is white and becomes luminous; of others it is dark in proportion to their moral error.

In the second phase of existence if the mental currents are defiled they darken the body and the raiment, which otherwise become luminous. Jesus said, "If therefore thine eye be single [if the thoughts be pure], thy whole body shall be full of light." (Matthew vi : 22.) The same verse can be interpreted also as follows : The light of the perception is the thought : if the thoughts are spiritual, the whole perception shall be pervaded by Truth. But when that which is in thee is error, how great is that error ! When thy ruling thought offends thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy desires should perish, rather than that thy whole perception should be cast into remorse. Refer to Matthew v : 29. In the next phase of life the mental currents flow through the body ;¹ their reflux reacts upon the thought-vessels bringing consciousness of any moral discord, which causes pain. Every one then receives "the things in his body, according to that he hath done, whether it be good or bad" ;² for it will be rendered to every one according to his deeds. (Romans ii : 6.) When error is entirely overcome, sorrow and pain pass away : discernment

¹ In this world the already-mentioned inherent state in our mental organization prevents those currents from passing through the body.

² II Cor. v : 10. In the quotation the word 'done' which is inserted before the word 'body' does not belong there.

and love of the higher Wisdom “make all things new”.¹

When the compound channel is detached from the first body and wafted within the second stratum of Spirit it is attracted to, and its second expression is produced among, congenial minds. Until the people are purified from material thought, their normal state of mind, a state of retrospection, is in the first system of thought-vessels. When the third system is finally awakened, higher Spiritual knowledge is sustained by perception. Gradually increasing, the higher mental force eventually pervades the first system. When the mind becomes at-one with God, the normal state is in the second system.² The change to a still higher phase of existence is possible only when force belonging to that stratum of Spirit is sent through the compound channel, causing the body to partake of that

¹ The bliss of Heaven is attained by ministering unto others, and by giving as freely as is received the spiritual Wisdom “which maketh a new creature”.

² In each phase of life except the lowest one, people receive the degree of mental force belonging to that phase (see page 42, second paragraph of Note 3), through their second system of thought-vessels, in which—except with the unregenerated people in the second phase—is then the regular, normal state of mind. Through the third system they can be given discernment of the higher phases of life, and through the first system, of the lower ones. In the latter system always remains a mental outline of one's life in this world, the memory of which can be recalled at desire.

stratum of creation. It is 'God who has determined the times before appointed, and the bounds of people's habitation';¹ neither man nor angel has power to cause that change.

In the higher phases of life, "He giveth his beloved sleep",—overshadowing them, temporarily, with a degree of mental force that brings unconsciousness. Moreover, in the second phase of existence this force, at intervals, brings sleep to every one. In minds that are not purified, the thoughts react upon the third system, causing dreams which are a retrospect of one's past life.

¹ Acts xvii : 26.

CHAPTER IV.

THE CREATION.

ACCORDING to this understanding:—

The Spirit of God, the Divine thought,¹ is *Light*. From a nucleus of that Light, the Spirit of the Creator passed downward and formed creation according to the Divine conception, or plan. In order that Creative force shall become ‘substance’,² there must be reflex action of currents of the force. This action, crowding back the higher currents and finally being stopped in the upward course by them, causes the creation to become ‘substance’ to everything partaking of the same stratum of creative Light. Were currents of force prevented from arising, or were they not, in their upward course, obstructed by the higher force, ‘substance’ would be dissolved into gas. After proceeding a certain distance, force continu-

¹ This Spirit, or Thought, has the creative and sustaining force, and has also the mental currents that awaken spiritual perception.

² Where the term ‘solids and liquids’, or even the word ‘matter’, would not be suitable the term ‘substance’ is used, signifying that which is not gaseous.

ously arising in creative channels is met and stopped by the aforesaid higher currents that overshadow a creation. These forces together form the 'grand centre', so-called.

One beam of Light had always existed. The terminus of that beam (the point where it was obstructed by darkness,) was a Consciousness of the source. The beam had no added power until it was increased by the Consciousness; therefore had that Consciousness ever been lacking, it could never have been supplied. The highest Light is the "Word" which 'in the beginning was with God, and was God'; and without which "was not anything made that was made".¹ Consciousness of it begat love—of the light, where all else was darkness. Thought of light increased the light: love generated the first rays of intelligence by desiring the increase to have the form of an object. If the Thought that increases the highest force, or light, is of an object, the outline thereof is co-existent with that force. The first outline was of a Body. The terminus of that light became the Divine form. The terminus of the next increase laid the foundation of the "golden altar": then was formed the first "horn", or section, of the highest phase of creation. Gradually-developing thought traced in the light which it constantly produced, the outlines of objects. First were pro-

¹ John i : 1-4.

duced minerals. Force arising therefrom, to the grand centre, broke the stream of light that proceeded to them: that force was thus resolved into many colors. The stream became the fountain of color. In subsequent creation within that limit, currents proceeding from it produced their respective hues. To parts of the creation,¹ force was caused to proceed and to form there rivers of water. Next, increase of Creative force, caused and governed by the Intelligence, produced vegetation. The creation was reproduced three times, making in all 'four horns to the golden altar'.² Divine thought then conceived the idea of conscious life. The lowest series was produced first. Ripples of mental force proceeded to them all, animating and governing. Thought of purity and love rested upon flowers, and a sweet fragrance arose therefrom; that of joy and peace upon birds, and they burst into song. Finally, Intelligence conceived the idea of life that should be capable of comprehending the wisdom and power that created it, and of returning the love that is co-existent with the Most High. Hence the seventh series was to be made 'in the image and likeness of God', and to be given receptive, and thus perceptive, faculties which when spiritually awakened and fully developed should discern all things. Increase of Crea-

¹ Referring to the seventh, or highest, phase.

² Rev. ix: 13.

tive force proceeded from the Nucleus, by the power of the Intelligence. As intelligence developed, the Nucleus became glorious,—that light “which no man can approach unto”. It contains the original Outline which “no man hath seen, nor can see”. I Tim. vi : 15, 16.

Seven thousand creative Thoughts are included in the force of which the body is the manifestation.¹ These Thoughts eventually passed to each of the four “horns”, or parts, of the seventh phase of creation. Each creative Thought was held as a germ, to which proceeded the increase of force containing the entire number. Thus each germ became a complete, spiritual body; and thus was formed a mystical Body, or race, at each quarter of the phase. Then all the creative Thoughts were registered in the cerebellum of each brain, and also passed through the secondary system of thought-vessels. Currents of force then arose, causing the body to become ‘substance’, and the mind to become conscious. Mental waves passing through primary thought-vessels gave rise to active thought and thereby to intelligence. In this highest series, of seven thousand angels in each of the four races, each angel was given a different degree of perception, or intellect, and a different capacity for appreciation,—a spiritual

¹ Further reference to the number ‘seven thousand’ will be found in these pages.

individuality. At each quarter of the phase they were arranged, according to this difference, as the many members of a mystical Body, and were classed in seven grand groups. In the head, or highest group of each grand Body, or race, are seven angels representing the seven parts of a body: the one representing the head is referred to in Revelation (iv: 4-8) as a "beast"; the others are called "elders". In the same group in each race are also three other angels who, together, are called the twelve Apostles of the Lamb—ministers of the infinite Wisdom. The three in a race represent, respectively, the first, second, and third, prime degrees of the grand Body.¹ The six lower grand groups at each quarter of the phase are referred to as the six wings which are about each beast. St. Paul says that the days, months, and weeks, "are a shadow of things to come; but [refer to] the [mystical] body of Christ."² In following the rule for the division of time, we find the number

¹ The name 'Melchisedec' symbolizes the highest degree of mental force and of the spiritual Understanding [see page 42, Note 3], and also the first prime degree of the grand Body. Moreover, it is the name given to the highest member of one of the races in the original fourfold grand group of angels created in the seventh phase of life.

² Col. ii: 16, 17. The word 'is' inserted in the quotation does not belong there. In some cases in the New Testament the word 'body' refers to a mystical Body of people or of angels.

of the original fourfold mystical Body. The four seasons symbolize the four races; the three months of each season symbolize, when taken together, the three prime degrees into which a grand Body is divided as follows: first, the head; second, the three higher groups of the Body; third, the three lower groups. Each of these prime degrees, symbolized by a month, has one corresponding to it in each of the other races; and these four (one from each race), when taken together, are symbolized by the four weeks which compose a month. Each of the two lower prime degrees, being composed of three groups, is resolved, so to speak, into three 'weeks', or divisions; and each of these divisions is a mystical Body. In a grand Body, or race, are four series of divisions,¹ or groups, often called *Bodies*. In each Body in all but the lowest series, there are a few angels, the ministers, in the head; in the other groups of the Body are those belonging to the next lower series.

The first series of divisions in each grand Body, or race, contains, besides the head, or highest prime degree, six weeks, or grand groups, three in each of the two lower prime degrees. Each of these lower groups is a mystical Body belonging to the first series and having seven parts. Seven angels

¹The head, or highest prime degree, of the grand Body is excepted, it being composed of only the ten angels already mentioned.

are in the head : they are typified by the seven days which are in a week. These angels have that degree of perception included in the six lower groups of their own division, and in the corresponding groups of the other races, together making the twenty-four degrees symbolized by the twenty-four hours which are in a day. Each of these groups is a Body belonging to the second series and having six parts instead of seven. The head contains three angels who represent the prime degrees of that Body. These three angels have the degree of perception included in the five lower groups of their own division,—which division is but one of the three groups composing a prime degree in a division belonging to the next higher series,—the three angels aforesaid have the degree of perception included in the five lower groups of their own division, and in the corresponding groups belonging to those other two Bodies¹ that complete a prime degree of a division in the next higher series (making $5 \times 3 = 15$) ; and in the corresponding groups of the other races, together making ($15 \times 4 =$) sixty degrees symbolized by the sixty minutes which are in an hour. Each

¹ In the series that have only two Bodies in the lowest prime degree of a division, there is, of course, a discrepancy, which is ignored when counting the degrees included in the perception belonging to the angels in the head of each of the two Bodies composing an aforesaid prime degree.

division in this third series has six groups: three angels are in the head, or highest group. The same plan is repeated in this series, bringing the next sixty degrees. They are symbolized by the sixty seconds which are in a minute. Nothing less than a second is counted in our computation of time; hence we find that the fourth series of divisions completes the grand mystical Body. Each group in this series contains seven angels, one of whom represents the head. Beginning at the lowest series and ascending according to this rule, the number of angels in each of the original four races is found as follows: Seven angels, composing a Body belonging to the fourth series, are in each of the five lower groups of a Body belonging to the third series, and with the three angels in the head of that Body make thirty-eight. This division is but one of five lower groups in a Body belonging to the second series, each group containing a like number. Hence, together, there are 190; the three angels in the head, or highest group, of that Body make 193. This is but one division of a Body belonging to the first series, which Body is composed of six lower groups (each one containing a like number), and a head, in which are seven angels: $193 \times 6 = 1158$; the seven added make 1165. This division is but one of the six grand groups composing the two lower prime degrees of a grand Body, or race. The grand Body has in the head,

or highest prime degree, ten angels ; namely, the "beast", six elders, and three Apostles of the Lamb : $1165 \times 6 = 6990$; the ten added make seven thousand.

In the Divine conception relative to this angel life, man represented the Creative wisdom. Then was formed at each quarter of the phase a second and corresponding mystical Body—woman, to represent the conception that sprang from the Wisdom. Hence it is neither man alone nor woman alone, but the twain as one, that represent the complete design.

Another phase of creation could not be produced until angel life existed upon the highest one ; otherwise, there would have been nothing to hold the increase of Creative force separate from the original stratum. The thought-vessels of angels formed a channel, across which the said increase proceeded, and being separated from the highest phase formed another one—the heavenly Jerusalem. Thus by means of the original angel life, 'God made the worlds,' all things being upheld thereby. (Hebrews i : 2.) The highest degree of Spiritual thought was afterward given to Jesus. Through it he was enabled to overcome his material nature and to ascend to the seventh phase of life, even 'to sit with the Father upon His throne'. Rev. iii : 21.

The Light that afterward produced, the first

highest fourfold mystical Body, and then the heavenly Jerusalem, sprang from Divine thought relative to a solar universe—a complete solar creation.¹ It contains a central sun, and surrounding that sun, twenty-eight thousand heavenly bodies. Seven thousand of them are primary suns. The remaining number form respectively the centre of comets and of the gaseous nebulæ. Most of these centres have, either sweeping away from them or surrounding them, more or less of the additional force which, had it belonged to a solar system, would have formed planets. Each of the seven thousand aforesaid suns is surrounded by a system of twenty-eight thousand primary planets; one-fourth the number are for habitation. The planets that are uninhabited, and the satellites, are the main source of their sun's supply of inflammable gas. There are seven thousand systems in a solar universe.² Each system has seven thousand

¹ Each succeeding universe is formed according to the same plan. The subject is again referred to in this chapter. Before angel life was created in the seventh phase, a general design pertaining to a solar universe was conceived, and the number in the highest fourfold mystical Body was then chosen in accordance with that which should be used in sundry succeeding realizations of the Divine plan.

² Called 'universe' in distinction from the solar systems which compose it, though it is but one part of the grand sidereal system,—a solar 'universe' (each one being a complete solar creation) having been formed during certain periods, ever since the beginning of time. Except in the length of time

planets that are inhabited, upon each of which were produced the seven 'series' (see page 51). Hence upon each of the said planets were created the four races, having 7001 people in each race.¹

In the sixth phase of life the original number of angels, twenty-eight thousand, were produced first,—a repetition of the four grand mystical Bodies created upon the 'Throne', but forming only one (the highest) prime degree, or "gate", of each race in the heavenly Jerusalem. Then the compound channel of each of these angels became the means of separating the increase of Light. This force, containing the highest series of creative Thoughts, passed across each of the said channels. Each creative Thought was held as a germ, and every germ became a complete body. Thus there was then a second prime degree, or "gate", in each quarter of the phase, containing seven thousand angels to every one in the first degree. This plan was repeated, making a third "gate" on each side

required for production, the details pertaining to this subject apply equally to the later universe to which our sun belongs, and to each preceding one.

¹ In this statement and the following ones, to avoid confusion of thought, only one sex is spoken of. In the Divine conception according to which angel life and human life were formed is always the design of the four races and of the two grand mystical Bodies in each race. Allusion in these pages to the several races refers to only the four original ones: they are mentioned on page 184. The Malayan race sprang from intermarriage.

of "the city".¹ In numbers, this (fourfold) prime degree exceeded the second one, seven thousand to one. The number created in these two lower fourfold degrees was to be equal to that originally produced upon the planets of a solar universe. The angels in each of the two lower prime degrees of a race in the heavenly Jerusalem are classed in six grand groups.² The groups in one race were represented upon our planet, at the time of Jacob, by 'the twelve tribes of Israel'; Jacob represented the highest prime degree. In the same race, David represented the first prime degree—the same as Melchisedec represents—in a grand mystical Body belonging to the highest phase of life. Abraham (the man) represented the second prime degree of the same Body; Isaac, the third.

In connection with the preceding details ³ relative to a grand Body, or race, created in the seventh phase, it will be seen that, in the symbolic words of Scripture, Abraham gave unto Melchisedec "the tenth of the spoils"; i. e., when, eventually, the fifth degree of mental force had overcome error in

¹ Rev. xxi: 13.

² But when the original number in one race in the sixth phase is referred to, in the seventh chapter, as a mystical Body, the first prime degree is counted for one part, and the twelve groups of the lower degrees are classed in six parts, two groups being in each.

³ See pages 73-76.

the "kings" (referring, in this case, to those that should arise in the seventh phase of life), they all were ministered unto by Abraham except those that belonged to the highest prime degree of the grand Body: 'they were given unto Melchisedec.'¹

¹ Heb. vii : 1-4. For the other interpretation of verse 1—referring to the subject in its abstract sense—see page 49. Sundry passages in Scripture refer to both an abstract and a concrete number. Always excepting certain members among the early followers of Jesus, the first group of people to enter the seventh phase of life—mentioning here only one race—was composed of Abraham, Isaac, and a remnant of their descendants. The details relative to this group apply to each succeeding one of the same degree. The names 'Abraham' and 'Melchisedec' are used, although, strictly speaking, in the explanation given above, they denote the corresponding members of the second group, because the people belonging in the one with Abraham had not been created * at the time, mentioned in Genesis, chap. xiv., that the Prophet overcame the "kings". At that time members of the second group were not awakened spiritually; later, in the second phase of life, they were ministered unto by the 'Abraham' of their own group. [For such readers as may wish to inquire particularly into this doctrine, these details and also those in parenthesis, beginning on page 192, are given, in order that statements may not seem to be contradictory.] Among the sons of Jacob, Judah was he from whom were descended the members—of course excepting Abraham and Isaac—composing the first one of these groups. These people were but few, comparatively, of the number in the "tribe of Judah"; and generally, reference in the New Testament to that 'tribe' is

* In chapter vi. are given the periods within which were created the people composing the aforesaid groups.

In this connection the lower groups of all the mystical Bodies in a series of divisions are classed together as one degree; the heads, or higher groups, as another degree. There being four series of divisions and also a grand Body, it makes in all ten abstract degrees; the "tenth part", given to Melchisedec, being the highest prime degree, or group, of the grand Body; and moreover, that group is composed of ten angels.

St. Paul says, that in the resurrection—meaning in this case, when man shall have reached his final state—, "There is one glory of the sun [referring to the people that belong to the seventh stratum of creation], and another glory of the moon [those in the highest prime degree of the sixth phase], and another glory of the stars [those in the twelve groups of the lower prime degrees]: for one star differeth from another star in glory." He again alludes to the difference in his reference to the four kinds of flesh, one symbolizing perception of the seventh abstract degree of mental force; and the others, the three general degrees of perception

to people whose final state is the sixth phase. St. Paul, however, uses the phrase 'the tribe of Judah' to signify even the original grand group created in the seventh phase of life. To that tribe no man had given attendance at the altar (Heb. vii : 13, 14); even 'Moses had spoken nothing concerning that priesthood'; i. e., the highest degree of Understanding had not been discerned until Jesus, who was called after the order of Melchisedec, declared it. Refer to Heb. v : 10-14,

in the heavenly Jerusalem.¹ "There are also celestial bodies [those in the seventh phase of life], and bodies terrestrial [those in the sixth]: but the glory of the celestial is one, and the glory of the terrestrial is another." I Cor. xv : 39-41.

The twelve angels in the heavenly Jerusalem who belong, by right of the degree of perception given them, to the heads of the twelve groups in the two lower prime degrees of one race were represented by the sons of Jacob ; and again by the Apostles, who, Jesus said, should sit upon twelve thrones, judging the tribes of Israel.²

In Eden, the number created in each of the four races was seven thousand and one,—the latter being the highest member of the mystical Body. (That member of the Caucasian race is called "Adam".) One from each planet that is inhabited makes seven thousand in a solar system. It will be found, that that number of people from each of the seven thousand systems in this solar universe makes the same as was created in the second prime degree of one race in the sixth phase. Again : the seven thousand people belonging to that mystical Body of which Adam was the highest member, to-

¹ In the spiritual Understanding are many of these degrees of perception. John xiv : 2. St. Paul's reference to the four kinds of flesh alludes also to an inherent difference of perception in the four races.

² Matthew xix : 28.

gether with the same number from each of the seven thousand planets that are inhabited in each of the seven thousand systems, make the same number as were created in the third prime degree of one race in the heavenly Jerusalem. The multitudes of stars visible, prove that the Creator's power is infinite. It has been supposed that, in the production of human life, the Power was limited to the creation of *one* man and *one* woman! A solar universe is to represent the original angel life created in the seventh and sixth phases. The 28,000 angels in the highest phase are represented together by a central sun. In the highest series of prime degrees in the sixth phase (even four degrees, one in each race), there are that same number of angels; they are represented by the 28,000 heavenly bodies which surround a central sun.¹ As only one-fourth of that number are suns, each of these suns represents four angels belonging to the first series of prime degrees in the heavenly Jerusalem. There being in the second series, 7,000 angels to each of these four, they (the 7,000 in each race) are represented by the 28,000 planets which surround a primary sun. Again: as only one-fourth of that number of planets are inhabited, each of the latter represents four angels belonging to the second series of prime degrees. These four angels were represented individually, by the highest members

¹ Refer to page 77.

respectively of the four races originally created upon the planet. Thus in the highest series of four prime degrees, or "gates" (one in each race), there are four angels to a sun; in the second series, four to each planet that is inhabited; and in the third, 28,000 angels to each of the said planets, 7,000 to each race: thus there is one to each person of the original number, excepting the highest member, who represented an angel belonging to the second series. In the highest series, the four angels to a sun are represented by four people born upon a planet, one in each race. In this solar system Abel represented the angel of one race. Enoch represented the corresponding angel created in the seventh phase of life.

Angel life in the sixth phase formed a channel, across which the Spirit of God proceeded, and produced the fifth stratum of creation. The requisite force ¹ sprang from Divine thought relative to a plan to be fulfilled during the ages of materiality in solar universes. [St. Paul says, that the followers of Jesus were chosen before the foundation of the world.]² The early prophets were given discernment of some parts of that plan. They prophesied of Jesus, and of events that should

¹ It contained also the fourth stratum; although the latter was not separated and made 'substance' until angel life was created in the fifth phase.

² Eph. i: 4.

take place during his life. In the records of that life, incidents are mentioned as having occurred "that the scriptures of the prophets might be fulfilled".¹ In the fifth phase of life were created those—in numbers the same as in the sixth—who are referred to in Scripture as the angels than whom, man was made a little lower—"of the dust of the ground"; i. e., of the force wafted from a higher stratum. These angels were the means by which the fourth stratum of Light was separated. It then formed the fourth phase of creation. Thereto, the said angels were transferred.² Thence, force gradually passed downward, and produced the first solar universe. The creative Light contained three strata of force, which were not separated until life was created 'lower than the angels'.

In the first epoch of one thousand years were created "the heaven and the earth", meaning, in this case, the seventh phase of substance and the sixth.³ Active thought, during that time, increased Light sufficiently to produce those creations and also the conscious life thereon. (After angel life began, Light was increased, also, by thought that arose from them to the original Nucleus.) In the 1st chapter of Genesis the word 'waters' signifies

¹ Matt. xxvi: 56. Refer also to Luke xxiv: 44.

² In the heavenly Jerusalem and also upon the fourth phase were created the four series of lower conscious life, like those previously formed upon the seventh stratum of creation.

³ Refer to the 1st chapter of Genesis.

the conception, or plan, relative to the several phases of substance. The account of the original grand creation begins with that of the sixth phase.¹ It was void [not created], "and darkness was upon the face of the deep" [throughout space], until the Spirit of God, the creative Light, moved upon the face of the conception, and, passing downward from it, produced a manifestation thereof—first, the heavenly Jerusalem. Then "God said, Let

¹ A 'grand creation', so-called, comprises a series of four higher creations, the three phases of a solar universe, and series of conscious life. In the 1st chapter of Genesis is given a general account of the forming of a grand creation. Reference to the several 'series' in the higher phases is not included in that account. In the aforesaid chapter are mentioned the six long epochs of production. They were followed by a short period of rest, establishing a Sabbath as a Divine law. In the 2d chapter of Genesis will be found details pertaining to the third and second phases: the first, or lowest, one is alluded to in Genesis, chapter iii. In the 1st chapter of Genesis the Divine acts of creation are considered as having been finished, in the lower phases, when nothing remained for the completion of those phases except reflex action of currents of Creative force: but this action did not begin until after the first Sabbath. Hence in the 2d chapter reference is made to a part of the preceding account as to "every plant of the field before it was in the earth, and every herb of the field before it grew". The final act, which caused a phase of creation to become 'substance', took place when (in the symbolic words of Scripture), "There went up a mist from the earth." This quotation from Genesis ii: 6, refers there to the third phase, but applies also, in turn, to the two lower ones. The first and second phases are spoken of as 'lower' than the third, referring not to position but to degree.

there be a firmament in the midst of the waters, and let it divide the waters [the conception of the higher creations] from the waters [the conception of a solar universe]. * * * And God called the firmament Heaven", signifying in this case the fifth and fourth phases of creation, they being within the same space: they were formed during the second millenary. In the third millenary, the first solar universe was outlined, and also the respective places of land and water upon the planets thereof. There was outlined, also, the vegetable kingdom upon the orbs that were designed for habitation. During the fourth millenary, thought produced sufficient force to give all the orbs their respective volume. In the fifth, the conception 'brought forth abundantly',—force was wafted downward containing the outlines of the fish and fowl afterward made substance upon the multitudes of planets inhabited. In the sixth, were outlined the other series of the lower conscious life; and last the highest series—man, made in the image and likeness of God. The seventh millenary dawned with a day (twenty-four hours) of rest, a hallowed day that "was made for man".

The force that produced solar orbs passed in a creative channel which proceeds to a vertical section of the orb. In the seventh millenary, a current of the force in the third stratum of Spirit was parted in the centre of each sun, and in every

planet and satellite.¹ It then proceeded in opposite directions. Passing, in horizontal courses, to the grand centre from the two opposite parts of an orb, it, together with the force that overshadows a creation, caused 'substance'.² [Of the current of force that unceasingly passes to an orb and is parted in the centre thereof, the portion toward the creative channel rebounds; this force arising, in the said channel, to the grand centre would cause the orb to be drawn in that direction, were it not that the attraction is counterbalanced by the downward pressure in the twin division of each creative vessel in the channel.³ The other portion of the aforesaid force continues through its half of the orb, and escapes at the surface thereof. This current arises until it is met, at the grand centre of that half of the globe, by the force that overshadows a creation. Being then stopped and wafted aside, it is attracted toward the creative channel; rushing thither, it constantly and irre-

¹ These details apply, also, to the two succeeding strata when they were separated. The subject may seem clearer, to consider that the details pertaining to a solar universe refer to the one to which our sun belongs, although, as already stated, they apply also to each preceding one.

² See page 68.

³ Of a creative vessel, the division [see page 56, Note 2] that proceeds to the 'double' of an object has no upward current: that pressure, being wholly downward, counterbalances the attraction which force (by reason of its reflex action) offers to the solids that it produced.

sistibly draws that opposite surface within range of the said channel. Hence each orb began to 'turn on its axis' simultaneously with its becoming 'substance', both results being caused by the same forces. As already stated, every creative vessel, or 'channel', has two divisions. One of them, the one proceeding to the 'double', has no upward current; therefore, in an orb, the force proceeds from only one side, and from the same side, of each vessel, and is attracted in one direction. If the currents from that opposite surface proceeded in equal volume in both directions they would prevent rotation.]

After the third phase of creation was completed, a current of force was caused to arise from the Light that contained the human outlines.¹ Simultaneously began reflex action of the force in the thought-vessels, and also of the current that causes breathing. Thus man became a living soul : for God had "breathed into his nostrils the breath of life".² This human life was produced in Eden—the third phase. A channel was thus formed making possible 'the planting of the garden of

¹ Although pertaining to man before he had fallen from a spiritual state, the word 'human' is here used, in distinction from angels in the higher phases and from the series of lower conscious life. Generally, where the word 'man' occurs in these pages it refers to human, rather than angel, life. An exception will be found on page 76.

² Genesis, chapter ii.

Eden' ; i. e., it separated the succeeding stratum of force which then produced another phase of creation, the second. There the human life was placed, thus transferring thereto the aforesaid channel also. Then the next stratum of force was separated. It formed the first phase, the present world. After the human life was placed in the second phase¹ a volume of mental force, higher than the third degree, overshadowed each brain, holding it in "a deep sleep". Then one of the creative vessels that proceeded to the body of Adam² was detached from the grand centre, and, so to speak, bent downward. Thereto, proceeded the increase of Light containing the highest series of creative Thoughts. Each one was held as a germ, until Creative force had produced another mystical Body—woman, containing 7,001 people, or members : each one having a mate, a corresponding member, in the mystical Body of man. The highest member was formed from the creative vessel that was detached from the grand centre. Hence Eve was made from a rib [creative vessel] taken out of [the compound channel of] Adam.

Before the erroneous understanding existed, the

¹ That stratum of force contained the outlines of the series of prospective lower conscious life, which were then made substance.

² Referring also to the highest member in each of the other three races.

mind was conscious of the creative Thoughts, of which objects are the manifestation, and thus perceived the objects as they are, formed and sustained by the Spirit of God. But after the creation of woman, Eve's¹ first system of thought-vessels was detached temporarily from the grand centre, and bent downward to this lowest phase of life, causing her to behold this stratum of substance, but to be oblivious of that which produced it; for through the detached thought-vessels the effect would be seen, but the cause ignored. She then perceived this phase of creation—even as her descendants perceived it—as being separate from the Spirit of God. In this world were cast exact reflections of those series of conscious life in the second phase: when the material cloud arose, those reflections were linked to the objects. Through the detached thought-vessels Eve first beheld the image, or reflection, of herself. The reflection of the other members in the mystical Body being veiled from her sight she perceived the image alone, as *self*, a principal creation. “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in

¹ Meaning the highest member of the second mystical Body, the member corresponding to Adam; referring also to the highest member, of the same sex, in each of the other races. The scriptural names mentioned in this connection refer both to the human life upon the planets in the first solar universe, and to that upon the planets of each succeeding one.

hope " (Romans viii: 20). Finally, her thought-vessels pervaded by the discordant understanding were replaced in the grand centre, thus communicating with those of Adam. Mental force reacted upon the creative vessels, causing the conflicting element to enter therein.¹ From the two highest members in each race the mental cloud passed to the other people in the mystical Body, obscuring their discernment of the cause of visible surroundings. Their first system of thought-vessels, which had been held dormant, was then awakened, causing each one to behold the lowest phase of creation and also his own image, or reflection. Thus the Brotherhood was dissolved, and *self* engraved in every heart, they having "changed the glory of the uncorruptible God into an image made like to corruptible man" (Romans i: 23). Discernment of this stratum of creation is called the 'knowledge of good and evil', because as this phase is intended for material life, the spiritual Wisdom was to be hidden from it (except during later, comparatively short epochs): although the creation was made "good",² discernment of it brought evil, by giving rise to a discordant understanding. Then, lest

¹ Simultaneously were awakened the creative Thoughts (previously dormant) containing the design of those organs that exist only in the material body : thus a manifestation of that design was produced.

² "And God saw everything that he had made, and, behold, it was very good." Genesis i: 31.

they should "take also of the tree of life"¹—i. e., regain knowledge of Truth, their original knowledge of cause and effect, which, gainsaying the erroneous understanding, would have thwarted the plan pertaining to materiality,—lest they should regain the said knowledge, their second system of thought-vessels was held dormant by a higher degree of mental force.² Their compound channels being then wafted within the lowest stratum of force they were 'sent forth from the garden of Eden'—the second phase of creation—, and entered this world. At the same time the series of lower conscious life, created in the second phase, were transferred to this one, and their creative channels pervaded by the conflicting element.

The number of people, or 'members', in the mystical Body of woman being the same as that in the grand Body of the other sex, and the members corresponding, in these two groups, every man had his own wife. That the human race sprang from one man and one woman is a supposition arising through ignorance of Truth; it was not the design of Infinite wisdom and power.³

¹ Gen. iii: 22, 23.

² Their third system had never been awakened: their original normal state of mind was in the second system. See page 66, Note 2.

³ Of course with the followers of Darwin, neither the old belief nor the new ideas relative to this subject can have any weight.

If the erroneous understanding had not been forbidden,¹ man could not have known that it was contrary to the way of the Lord; therefore he could not have had, after partaking of it, any consciousness of, nor standpoint for, right and wrong. Adam² was created in the third phase of life, then placed in the second, and “fell” to the first, the latter degree being designed for material multiplication. In this lowest phase, Infinite Wisdom decreed ‘death’ as a portal to the higher degrees of life. The second phase is for purification; in the third is the original state of harmony. As people are continually multiplied in the first, and are eventually purified in the second, it gives opportunity for active circulation of the mental force of minds in the higher phases.

In an aforesaid grand mystical Body the compound channels proceeding to the people in any

¹ In Genesis ii : 16, 17, are the following lines : “ And the Lord God commanded the man, saying, * * * Of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof, thou shalt surely die ”—i. e., the spiritual nature should be overpowered ; and, moreover, the original human life should, within that first Day, or millenary, partake of death in this world, before re-entering the higher phase of existence.

² The name ‘ Adam ’ besides referring to the highest member in the mystical Body of the Caucasian race is used, also, to designate the entire number created in Eden. The word ‘ Eve ’ sometimes denotes the fourfold mystical Body of woman, created upon the second phase of the planet.

one of the lower, smaller groups centered at the one that passed to the highest member of the group. That one, in turn, together with those proceeding respectively to the highest members of the other lower groups in the same division, centered at the one that passed to the head of the division,—the channel that proceeded to the highest member of any but the smallest groups, being, as it were, a nucleus, whence sprang the rays, or tributary streams, that passed to the highest members, respectively, of the groups belonging to the next lower series of divisions. When the erroneous understanding, and the conflicting element, pervaded the compound channel of Adam (referring also to the corresponding channel in each of the other races), it passed thence, through the entire system of different series of tributaries. Thus, “By one man sin entered into the world, and death by sin; and so death passes upon all men, for that all have sinned.”¹ The mystical Body was exemplified at the time of Jesus, he being the Head, and his followers the so-called ‘members of the body of Christ’.² As Jesus spoke in parables, only those that were awakened spiritually could understand his meaning: even as he said, “No man can come to me, except the Father which hath sent me draw him.”³ They that were awakened

¹ Romans v : 12.

² I Cor. xii : 13-27.

³ John vi : 44.

to discern and love the infinite Wisdom are referred to in the Scriptures as the "elect," 'they that were to be saved'; i. e., purified, in this world, from the material nature.

The second, or 'twin', division of a creative channel proceeds to a 'double' which is the original design, or conception, relative to a natural object. (See page 99.) In each twin division proceeding to a design, or conception, relative to conscious life in this phase is the creative Thought of a reflection, or image, corresponding to the one that Eve beheld.¹ A tributary of the compound channel is thus held separate, and proceeds to this reflection: both channels are affected simultaneously. The expressions thereof, which include the conception, or double, are linked together,—the "three that bear witness in earth".² They are referred to, in the symbolic language of St. John, as "the spirit,³ and the water, and the blood";

¹ Refer to page 91.

² I John v : 8.

³ In the Scriptures the word 'spirit' is also used to denote the spiritual part of the mind: until one's third system of thought-vessels is awakened, that term applies to whatever exists of moral excellence in the mind. In the next world, when one is given discernment and love of the higher Wisdom, the aforesaid spiritual part—by the influx of the Spirit of God passing to the receptive faculties—gradually develops, and finally pervades the entire mind, or 'soul' [see page 152, Note 1], which thus becomes at-one with the Creator and the Saviour.

i.e., (1) the expression of the tributary channel ; (2) the conception, or double ; and (3) the natural body. Eve beheld the image, or reflection, of herself through her first system of thought-vessels, her normal state of mind being in the second. When her normal state became in the first system, she was thus prevented from seeing it. At death the twin channel proceeding to the 'double', no longer contains the creative Thought of the image that is the expression of the tributary channel, that expression being designed only for this world ; so the tributary channel is no longer held separate from the first one, but is engulfed therein. Hence in the second phase of life there is only the one channel with its twin divisions and the expressions thereof, namely, the spiritual body and its always-accompanying 'double'—the design, or conception, relative to it. In Job xix : 26, is the following verse : "Though after my skin worms destroy this body, yet in my flesh shall I see God." The body produced in the second phase—and when the person ascends to a higher one, changed to partake of that stratum of creation—is just as real, as tangible, to those that are in the same phase of life, as a material body is to us. It has spiritual flesh which when the thoughts are pure becomes luminous. The material body is one house ; the spiritual, another : what we call *death* is merely passing from one house to the other.

Every person has a guardian angel who is referred to in Scripture as 'Christ,' "the image of the invisible God, the first-born of every creature";¹ i. e., a spiritual life, an image of the original outline in the grand Nucleus. This angel is created either upon the Throne or in the heavenly Jerusalem, its place being determined by the degree of perception given. The person is thus linked to the same phase of life and eventually arises thereto, 'obtaining by inheritance,' as co-heirs with Jesus,² 'a more excellent Truth than the angels,' referring to those created in the fifth phase; for they do not ascend beyond that degree, but are "ministering spirits, sent forth to minister for them who shall be heirs of salvation".³

Reference in the New Testament to 'Christ' has a different signification in different places. In some cases it alludes only to Jesus; in others, respectively, it can be interpreted—(1) Truth, the spiritual Wisdom, either in general or in some particular degree; (2) The highest degree of Truth, such as was given to Jesus; (3) Spiritual life, either individually or collectively; and (4) The original angel life, created in the seventh phase. The distinction in regard to "the Father, the World, and the Holy Ghost", is as follows: (1)

¹ Col. i : 13-15.

² Rom. viii : 17.

³ Heb. i : 4 and 14.

The Father,—God, the infinite and creative Wisdom and Power; (2) the Word, the Light that contains the grand conception, or plan of all things; (3) the Holy Ghost, the Spirit that awakens discernment of the infinite Wisdom.¹ Light was with the Father in the beginning, and, as intelligence developed, the Light contained every thought to which Divine Wisdom gave rise. Thus the increase became the grand conception, according to which, and by means of the highest angel life, ‘God made the world.’² In the fulness of the time, the Light—the Word, was made flesh, and named ‘Jesus’.³ He dwelt among men, in order ‘to declare the Father’s truth unto them’.⁴ Mental force from the Most High passed downward to his brain, giving him complete, and the highest, discernment of the grand conception and of the Creative Wisdom whence it sprang. Hence, “In him dwelleth all the fulness of the Godhead bodily.” Col. ii: 9.

The original Nucleus of spiritual force contained the design, or conception, of every object that was to be formed in a phase of creation. To each conception, the Spirit of God, the Creative force, pro-

¹ Perception of any one of the several degrees of Spiritual thought is also called ‘the Holy Ghost’.

² Heb. i: 2. The highest angel life—the original, mystical Body of Christ—was the means by which, increase of Creative force was separated from the original stratum. See page 75.

³ John i: 14,

⁴ Heb. ii: 12,

ceeded and produced a likeness of the design : the two were wafted downward from the Nucleus. When a phase of creation was complete, currents of force were caused to arise therefrom. From the point where the force that produced a solar universe passed downward, away from the beginning of the next higher stratum,¹ the creative channels of the orbs proceed in a grand channel to the central sun ; thence to their respective primary suns, then to the primary planets² in a solar system, and from these planets to their respective satellites. The channels belonging to the conscious life in each of the three lower phases pass downward through the beginning of their own stratum of force, but thence proceed directly to their terminus. The compound channels of the human life created upon the third phase of the planets formed, at the beginning of the third stratum, the necessary means for separating the second stratum of creative Light. That force then produced a second phase of creation to every orb in the solar universe. When the aforesaid life was placed upon the second phase of the planets, the next stratum of force was separated. It formed the so-called ' first ' phase of every orb. In the next de-

¹ This order was followed, respectively, in each of the three lower strata of force. The so-called ' beginning ' of a lower stratum of force is where it has become separated from, and branches away from, the beginning of the next higher one.

² An exception to this rule is referred to on page 121, Note 1.

gree of life we shall see the second phase of the sun, moon, and stars, as well as of the earth ; and in the third degree (Eden), the original one.¹ When the conflicting element entered the creative channels of man, which were then wafted within the lowest phase of life,² it arose—from the multitudes of planets inhabited—to the beginning of this lowest stratum of force. From that point it could ascend no further, being obstructed by a higher, unalloyed stratum ; so it then reacted upon the grand channel, and, entering every creative channel included therein, pervaded the first phase of every orb in the solar universe. The reflex action of the life-giving currents that pass through the creative channels of conscious life causes the

¹ The second and third phases of the sun are enveloped by a volume of spiritual light, not caused by fire.

² A certain current arising through creative channels in the animal kingdom is not stopped at the grand centre. In every other phase of creation except this one it returns to the highest Source without being intercepted, and the force always remains as *light*. In this world, being tainted by the conflicting element, it cannot enter a higher, unalloyed stratum ; so the current is there stopped in its upward course, and the terminus of the force becomes liquids, which therefore do not exist in a spiritual body. In order that Creative force shall be manifest as either solids or liquids, currents of the force must ascend (by reflex action) and then be stopped in their upward course by a higher force. Refer to page 68. The currents that are stopped at the grand centre, afterward resume their course.

conflicting element¹ which pervades that force in this world, continuously to arise to the beginning of the grand channel. It then, as continuously, passes to the first phase of the solar orbs. Of the force that passes through creative channels to its terminus, currents are thence attracted toward its source, causing reflex action. According to this 'understanding', force before having expression perceptible to our senses acts instantaneously, carrying the impure element which in this world pervades it. The active, life-giving currents pass unceasingly downward through the grand channel, on their way to the centre of the inhabited planets. These currents do not affect the conflicting element until they reach that centre: there, the said element has expression as gas.

The gas caused by the portion of the impure element that passes through the channel belonging to the central sun arises to the surface of the orb. A volume of active force, outside of that sun's creative channel and having irresistible power to destroy that which is of a conflicting nature, rushes downward upon the gas and burns it. The force by its action upon the impure gas generates heat

¹ In the compounded channels of human life this element is continuously generated by the existence, in our mental organization, of an inherent state originally caused by an erroneous belief, and directly contrary to the Spirit of God. Refer to page 61, Note 2.

and material light. At each primary sun this action is repeated.

The element proceeding to uninhabited planets is devoid of power either to cause growth or to burn the impure gas. That gas arising from these orbs meets the so-called 'passive' element which surrounds them; being not overpowered by this element, the gas is then swept through the creative channel, by the irresistible current that pervades it, to the sun and is there met by the active force which burns it. The impure gas from a primary sun, and the variable and comparatively small amount arising thereto from planets that are inhabited,¹ would not at all obstruct and temper (so as to insure material action,) the great volume of Spiritual force constantly passing to the sun, outside of the creative channel. Hence in each solar system a large number, three-fourths, of the planets are uninhabited. Outside of its creative channel a planet is surrounded by the same quality of force as that which passes through the channel. Were it not modified before reaching the orbs, the active force surrounding planets that are inhabited would envelop them in flames. To shield such planets from this power, water covering nearly three-fourths of the surface of each one contains a substance (salt) from which continuously arises a modified force partaking sufficiently of the

¹ See page 115.

nature of the active currents not to be overpowered by them. This force proceeds to the grand centre, and, at about that distance from the surface, envelops the orb;¹ passing downward through it, the active currents are modified and become oxygen: when much intensified, by conflict with the impure gas contained in the air, they produce atmospheric electricity. When solids are either burned or dissolved by other means, the conflicting element which pervaded them is released and has expression in carbonic acid gas, where it is so diluted with oxygen as to be non-inflammable.² Oxygen consumes solids by separating the conflicting element which pervades them. Nitrogen is an expression of a passive element,³ without which, oxygen by its perpetual action upon alloyed substance would be so intensified as to become unmodified and thus cause fire. Above the grand centre the active force surrounding the earth, is wholly unmodified and untempered, and is a strong electric current.

Although, outside of the creative channel, active force proceeds to a sun, the currents that pass

¹ The said constantly-renewed force constitutes the highest portion of the atmosphere.

² The impure gas is less diluted in carbonous oxide.

³ In an allusion (page 103) to the element that proceeds to uninhabited planets, the word 'passive' signifies not that the expression of the element is nitrogen, but merely that the currents are powerless to cause either growth or fire.

through the channel are passive in quality. Consequently, gas generated by the conflicting element and arising from the centre of the orb meets with no opposition until it reaches the surface thereof. Thus its whole volume remains to aid in producing external light and heat. The force arising from salt water cannot be overpowered or burned. That portion of the currents passing to the sun from the planets that are inhabited ¹ causes dark places in the midst of the burning gases which envelop the orb. The concentrated volume of active force which passes from these places is, even although somewhat modified there, a very strong electric current,² unobstructed by the impure gas. The modified force, from salt water, arising from planets that are inhabited envelops the impure gas contained in currents passing to the sun from the planet; that gas is thus protected from the unmodified currents which it meets above the atmosphere. On reaching the sun, the impure gas becomes separated from the pure force and is burned. The gas while passing to the sun from uninhabited planets and from satellites is enveloped, and thus protected, by the passive element.

¹ Currents from sundry other planets contain this force. See pages 118-9.

² When a volume of this untempered force passes from the sun to orbs in the solar system, it causes in their atmosphere electrical disturbance, and light of more or less brilliancy.

The force that passes to the sun from orbs in the solar system contains, pervaded by the impure gas, currents from such mineral substances as exist in those orbs. Of the force arising from solids and from water, one portion stopped at the grand centre and afterward resuming its course,—this one portion together with the force that overshadows a creation causes ‘substance’; another portion has expression, at the orb, as vapors or as gases, as the case may be.

A sun forms a barrier to the Spiritual force, interposing a volume of impure gas to be burned, before the force can proceed to the planets; it is thus tempered to the material state, and is then modified in passing through, respectively, the highest portion of the atmosphere surrounding orbs that are inhabited, and the passive element that envelops other planets.

Active force constantly passes through the earth from the creative channel. This force is unaffected by the atmosphere, which modifies only that surrounding the surface and that proceeding from the sun. Hence the interior of the earth is the scene of a conflict between two elements. The one, there burns gas generated by the other, and thus becomes tempered to the material state. Then arising through underground water, active force is modified thereby. Thus, before reaching vegetation, it assumes much the same character as

that which proceeds from the sun. The slow but irresistible power of 'Nature' is the working of the somewhat obstructed and consequently limited Spirit of God. "Things which are seen were not made of things which do appear":¹ they are "made" of the invisible creative force. It pervades the light from the sun, and is contained in the current arising from the centre of the earth; by the vital force in these two currents, creative Thoughts (embryos contained in seeds) are gradually developed.

Conscious life depends upon receiving, through a compound channel, a proportion of the vital force. The latter generates heat by its action upon that which contains the conflicting element. Were it not for this element, Spiritual force would be unobstructed and untempered and would stop material action in the body.² Hence, material life depends upon the tempered force,—*heat*. In this world, that the active force flowing downward

¹ Hebrews xi: 3. 'Through spiritual perception we understand that the worlds were framed by the Light [the creative force] of God.'

² That is, in this world unobstructed Spiritual force passing through a compound channel would cause death unless a particular degree of spiritual discernment were awakened (as it was at the time of Jesus), opening the way to force belonging to a higher stratum; or unless the conflicting element were temporarily held dormant by a patient's "faith" in the power of the Lord, as was the case in miraculous healing of old.

in the creative channels of conscious life shall not cause fire in the body, it is first modified in passing through the beginning of this stratum of Spirit, and is somewhat obstructed by the conflicting element there and by that in the compound channel. It is then in a state to generate only heat by its conflict with, which causes action upon, the impure element in the body. The tempered force, in order that it shall not then become too intensified, is modified by the liquids and the nitrogen of the body.

According to this 'understanding':—

When there is concentrated action of the untempered force upon a volume of gas generated by the conflicting element and contained in the currents passing from the earth to the grand centre, it causes the aurora borealis.

The force from salt water proceeds, in horizontal courses, to the grand centre from the two opposite halves of the globe. Salt water is thereby irresistibly drawn, and high tides are thus caused simultaneously at opposite parts of the earth. Moreover, the force responds to the attraction offered by that which proceeds from the sun and from the moon: these bodies thus govern the action of the tides.

In the early ages, before the Flood—(1) A greater volume of active force passed through the earth's creative channel, causing the internal fire to in-

crease and to extend toward the surface of the orb. (2) The untempered currents outside of the said channel had not much volume, and so did not greatly reduce the heat from the sun. (3) In many uninhabited parts of the land, the underground water was nearly at the surface, and was somewhat heated by the fire which then was not far below it.

From the time of the Flood until population had greatly increased, the amount of the conflicting element generated was small. Consequently the amount of the impure gas passing to the centre of the earth, and to the sun from uninhabited orbs, was very much reduced, and thus heat in the earth and that which proceeded from the sun was greatly diminished. Hence the glacial period began at the time of the Flood. At all the inhabited planets the same general plan is carried out. The amount of the conflicting element was thus, at the aforesaid time, reduced universally,—in the grand channel [see pages 101–2] and therefore in all the orbs of our solar universe.

At the present time, in places where the conflict between the active force and the impure gas takes place not far below the underground water, the latter is heated and oftentimes is forced to the surface of the earth. When a greatly increased volume of active force passes to the centre of the globe, through the creative channel, it may after-

ward find vent in volcanic eruption. Sometimes a current of the element that is passive in quality rushes through the orb and causes an earthquake.¹

The primary sun typifies the infinite Wisdom ; the moon, the conception relative to the earth : stars typify the Thoughts that proceed from that Wisdom. The grand Conception is comprised in twelve principal Truths. They are referred to, in the symbolic language of Revelation, as a crown of twelve stars ; and again, as the twelve precious stones that ‘garnish the foundations of the wall in the holy city’. Seven of them relate to the seven ‘series’,² and to the plan to be fulfilled relative to human life and to angels ; one, includes knowledge of the purposes for which water was created. The other four are represented by the four systems of thought-vessels that proceed to the brain. The third and first systems are those through which the higher and lower phases of life can be discerned : the Truths thus represented relate to the seven phases of creation. Those represented by the fourth and second systems include knowledge of that which pertains to objects and their double ; as, (1) the cause of ‘substance’, and the uses of the currents of force arising therefrom ; (2) the

¹ An earthquake may result also from the escape of an increased volume of active force that has been modified in arising through the underground water.

² See page 51.

second quality of light, and the cause of the resistance of solids to the attraction offered by Creative force.¹ The twelve Truths are referred to, also, as fruits borne by the Tree of Life; the leaves from that Tree—i.e., thoughts from the infinite Wisdom—are for healing and purifying the nations. Rev. xxii: 2

Medicines that induce sleep contain force that is of a higher degree than the material state of mind. This force holds dormant the mental currents, and, tending to suspend material action, may cause death. Intoxicants, partaking somewhat of this higher degree of force, may first have a stimulating effect. The suppositions of man have sometimes enveloped an otherwise harmless species of growth, with such belief in its injurious qualities that when taken into the system it produces the expected result. When, in a succeeding generation, the belief is forgotten, the article becomes harmless. But that which contains an amount of either the active force or the passive element, or of the impure, that greatly exceeds the normal proportion in the body, produces a result not caused by man's opinion and consequently not governed thereby. When the conflicting element entered this phase of creation, divers species in the series of lower conscious life

¹ Refer to page 56, Note 3; and page 88, Note 3.

were permitted to become changed from their original form, the creative Thoughts pertaining to sundry members of the body being held dormant, and therefore having no manifestation. Serpents, worms, and many species of insects were thus changed. Some species of animals are governed by the discordant element which makes them ferocious. When, during the first century of the third epoch of Light, knowledge and love of the infinite Wisdom shall have become universal,—binding the Brotherhood together ‘in the same mind and in the same judgment,’—conscious mental discord shall be dispelled, and the savage nature of animals held dormant. Then ‘the calf and the lion shall lie down together, and a little child shall lead them’.

The plan already referred to¹ is as follows: A solar universe (a complete solar creation) contains, besides its central sun, gaseous nebulæ, comets and meteors,—besides these, it contains seven thousand systems of planets, each system having a primary sun in its centre.² A grand creative channel proceeds to the surface of a vertical section of a primary sun; from there, the channels belonging

¹ See page 77.

² All the systems are formed according to the same plan. Force passes through a sun to the planets that are opposite to the grand channel, even as if the intervening substance did not exist. The currents proceeding from these planets stop when they reach the nearest part of the sun.

to the planets proceed horizontally. Through them, were produced seven thousand and fifty-six primary planets (a grand group) in each quarter of a circle. The fifty-six added to the seven thousand, in order to have a like number in each row, are ignored in general statements; for, not representing angels¹ in the sixth phase of life, they were not held entire. Each one was separated into many minor planets, or asteroids.

In a solar system the two grand groups created opposite to each other are called twin groups. The primary twin groups are those beginning nearest their sun. The smallest division in a grand group is a row of twelve planets.² In the primary twin groups, each of the first seven rows is succeeded by a space which is of the same width as that occupied by the row. These spaces form circling paths around the sun. The revolving rows of a primary grand group are in, respectively, the circling paths formed by the spaces of the twin group. The seven rows aforesaid—which follow the plane of the ecliptic, always comparatively speaking—form a secondary division. The eighty-four planets composing it revolve around the sun. The planets nearest the sun belong to the first primary grand group. In the twin group, at the terminus of the space that succeeds the seventh

¹ Refer to page 83.

² These details refer to primary planets.

row begins a group of fixed planets,¹ that is, they always occupy the same place in the system. These orbs are arranged in secondary divisions which are parallel to one another. Each division contains a row of twelve planets which follow the plane of the ecliptic, and six repetitions of that row, three above the said plane, and three below it. Between planets that extend above and below this plane, and also between secondary divisions composed of fixed orbs, there is the same distance as between planets belonging to a row. There are eleven of these secondary divisions, the twelfth being formed by the eighty-four planets that revolve around the sun: these twelve constitute the first primary division of the grand group. A primary division is succeeded by a circling space around the sun. The space is of the same width as that occupied by a row of revolving planets. There are six primary divisions composed of fixed planets. Each division contains twelve secondary groups parallel to one another; and each of these groups has eighty-four planets, arranged in the order already stated. The seven primary divisions—the first one includes the revolving orbs—form a grand group, which contains seven thousand and fifty-six planets. (In the first primary grand group, beyond the space through which passes the

¹ Exceptions in every row of fixed planets are referred to on page 121.

seventh row of the twin group, a second space, of equal width, is reserved, before the so-called 'stationary' divisions begin. The arrangement of the planets in these divisions is the same in both grand groups; and in twin groups the corresponding primary divisions of fixed orbs occupy opposite parts of the same circling path. The creative channels passing from a solar body to such orbs, or to such systems, as revolve around it, have at that source the motion which causes their terminus—either the orbs or the systems as a whole—to revolve around the body whence the channels proceed. Fixed orbs are held so by having stationary channels. Of the force which causes dark spots at the sun [see page 105], that arising through the creative channels of fixed planets would cause those spots to be stationary, were it not for the sun's rotation; the force arising through revolving channels causes spots which have motion independent of the sun's rotation. Pervaded by the impure gas, currents of force arising, through creative channels, from inhabited planets—and from sundry others, mentioned on page 118—are, before reaching the sun, more or less dissipated by force that passes downward upon them. This force is caused to decrease gradually and then to increase gradually during regularly recurrent periods, so that there shall not be a too constant electrical disturbance by untempered currents from the sun.)

The second primary grand group, already referred to, was formed on the opposite side of the sun from the twin group. It begins with a revolving row in the circling path formed by the space that succeeds the first row of planets belonging to the first primary grand group. The revolving rows of the second grand group, upon reaching the opposite part of the system, pass through the spaces respectively that are between the rows of the twin group; thus the seventh row passes through the space that succeeds the last row of revolving planets belonging to the first primary grand group. The first row of the first primary group upon reaching the opposite part of the system passes through the space that precedes the twin group; consequently the seventh, passes through that which precedes the seventh row of the twin group.

The secondary twin groups begin with a revolving row in the circling path formed by the space that succeeds the last row of revolving planets belonging to the second primary grand group. Each secondary grand group has seven primary divisions in, respectively, the circling paths of the corresponding ones in the primary twin groups. Each of the aforesaid divisions lacks a row of twelve planets which were produced in, and revolve through, the space that is next to the division. Thus there are eighty-four revolving planets in each

of the two secondary groups. The other planets are fixed : they are arranged in the same order as those in the primary groups. In the twin revolving rows of the secondary grand groups the two corresponding planets have the same orbit ; but traveling in the same direction and at an equal rate of speed, they are always in opposite parts of the system. The first revolving row of each of the two secondary grand groups passes around the sun in the circling space that succeeds the seventh row of the second primary grand group. Hence, upon reaching the opposite part of the system, it passes through the space mentioned¹ as being reserved in the first primary grand group, beyond that through which passes the seventh row of the twin group.

Among the primary planets in a solar system seven thousand are inhabited, one-fourth the number—namely, 1,750—being in each grand group. This number is divided equally among the seven primary divisions of the group. Hence in each of these divisions are 250. One-twelfth of that number is in each of the twelve secondary divisions : $250 \div 12 = 20 \frac{10}{12}$. There are as many in each of the seven rows composing a secondary division, as seven is contained in twenty (the fraction being here omitted), even $2 \frac{6}{7}$; that is, in each of two secondary divisions, six of the seven rows have three planets inhabited : the other row

¹ See pages 114–5.

has but two. Ten of the twelve secondary divisions have three planets inhabited in each of the seven rows, making the ten-twelfths that remain in a secondary division. Thus in these ten divisions are 210 planets that are inhabited. This number added to the forty that are in the other two divisions makes the 250 which are in a primary division. In the seven primary divisions are 1,750, the number contained in a grand group; and this number in each of the four grand groups makes the seven thousand contained in a solar system.

When the element that proceeds to uninhabited planets meets the mainly undiluted impure gas that arises from them, the action of the said element upon this gas generates light, less bright than that which the orbs reflect from the sun,¹ and varying at different ones according to the quality of the currents which cause it. The fraction 'six-sevenths' which remains to one row in each of two secondary divisions is expressed upon one planet belonging to the row. Of six-sevenths of that portion of the surface which upon an inhabited orb would be covered with salt water, in order to produce the force that, in the upper atmosphere, modifies active currents,—of six-sevenths of that

¹ Nor is this light as bright as that caused by currents of untempered force which at times pass from the sun to orbs in the solar system. Refer to page 105, Note 2.

portion of the surface, some parts are composed of salt: the rest is covered with salt water. Through such parts as are composed of salt, the impure gas cannot arise.¹ Hence light does not proceed from those portions of the planet. Moreover, to the orb passes, outside of the creative channel, a certain proportion of force lacking only one-seventh of the quality that, unmodified, causes fire. Where they meet the impure gas these currents generate a brighter light than would a less active quality of force.² The fraction 'ten-twelfths' remaining to a secondary division is expressed in like manner upon two of the planets thereof. In a revolving division, deviations from the general order are expressed in the row nearest the primary sun.

In each grand group were fifty-six primary planets that did not belong to the legitimate number, and so were separated into asteroids. The aforesaid number (fifty-six) was divided equally among the seven primary divisions of a grand group. In the solar system of which our Sun is the centre, of the first interior row of twelve primary planets, counting one that was separated into asteroids, Neptune is either the ninth or the tenth, according to whether there is

¹ It escapes through some other section.

² Of currents passing to orbs, there are various qualities, ranging from the most passive element, to the most active force: the latter is referred to on page 198, Note 4.

one between Mercury and the Sun. In this row, one of the planets beyond Neptune is inhabited.¹

In the design of a solar system every primary planet had two satellites, representing respectively the grand Conception of all things, and the conception relative to the planet. In the creation, many of these satellites were placed erratically. Twenty-four, allowing two for each primary planet, were produced within the limit of each row, but sundry planets have none; some have only one; and a few have others besides their own. The two satellites belonging to the planet that was separated into asteroids were divided into many tiny stars which were given to, and revolve around, the planet Saturn. Counting the two aforesaid satellites, and the eight moons revolving around Saturn, the five given to Jupiter and the four to Uranus, the two belonging to Mars, the one revolving around Neptune, and our own moon, it makes twenty-three. The distant planet that is inhabited has a moon, which completes the number—twenty-four. In each solar

¹ In the row that is nearest a primary sun, there are—as deviations from the general order—asteroids (and the rings, given to a major planet); only two orbs inhabited; and three to which proceed, outside of the creative channel, a proportion of force nearly as active in quality as that which passes to the Earth. Of these three orbs one represents the fraction one-seventh, and the other two the two-twelfths, already alluded to.

system, every inhabited planet excepting the one nearest the primary sun revolves, with its satellite, around a secondary sun.¹ That sun occupies the position which would otherwise belong to a primary planet, and the planet occupies that of a satellite. In a revolving row, a secondary sun passes, with its planet, around the primary sun. Unmodified active force envelops a secondary sun in flames, burning the impure gas which arises from the orb, and also that which passes to it from the satellite.² This gas is sufficient to temper the comparatively small volume of force that proceeds to a secondary sun, outside of the creative channel.

The plan explained regarding the order of the primary planets in a solar system was followed first in the arrangement of the heavenly bodies that surround the central sun. Seven thousand of these bodies are in each of the four grand groups: 1,750 in each group are primary suns,

¹ The creative channel belonging to a planet that revolves around a secondary sun, passes from the primary sun to the secondary one and thence to the planet.

² The currents passing from the inhabited planet are constantly dissipated before reaching the secondary sun, as they would otherwise cause dark spots there, with the result that the concentrated volume of unobstructed force therefrom would—the source being so comparatively near—produce in the planet's atmosphere a too pronounced electrical disturbance. On its way to a sun, gas proceeding to a planet from a satellite is swept onward, without having passed through the planet's atmosphere.

and each of these suns has a system of planets. The remaining number (taking each one as a whole) are respectively the gaseous nebulae and comets.¹ In each grand group were fifty-six orbs that did not belong to the legitimate number: each one was separated into myriads of meteors. In the primary twin groups the first interior secondary division is composed of eighty-four bodies which revolve around the central sun; twenty among them are suns, two being in the first row, and three in each of the other six rows. In the secondary grand groups one row from each primary division revolves around the central sun,² through the space that is next to the division. The fixed suns have the same number of revolving planets as the revolving suns have. The fraction 'six-sevenths' remaining to certain rows is expressed in one comet, or in one of the gaseous nebulae,³ belonging to the row. Of the nucleus

¹ Comets belong to revolving rows; the true gaseous nebulae, to stationary ones. The original orbit of a comet is around the central sun. Such orbits may have become changed by reason of attraction offered the comets by a primary sun.

² As already stated (see page 100), the creative channels of all the orbs in a solar system pass together from the central sun to a primary one. In a revolving system the motion of these channels causes the entire system including revolving rows and the so-called 'stationary' divisions to revolve, as a whole, around the central sun. Refer to page 115.

³ According to whether the row is a revolving one or stationary.

(the part that represents a primary sun), six-sevenths is 'substance'; i. e., is not gaseous. Moreover, one stream of the force which passes to it lacks only one-seventh of the quality that would cause fire: light increases in brilliancy in proportion to the active quality of the force that generates it. The fraction 'ten-twelfths' remaining to a secondary division is expressed, in like manner, in two of the bodies belonging to the division.

CHAPTER V.

THE BIRTH, RESURRECTION, AND SECOND COMING
OF JESUS.

FROM the grand, original Nucleus—the fountain of life, Above—, Creative force passes across the beginning of the compound channels that proceed to the angels of parents, and produces the guardian angel of the child. Across the beginning of the compound channel of this angel proceeds a duplicate channel which passes downward, through those of the parents.¹ In this world after the creative Thought has been awakened, the conception, or design, of a body is registered in the cerebellum of the woman's brain. Then, Creative force passes downward, in the aforesaid duplicate channel, from

¹ From the time of the conception until the birth of the child, the compound channels of the parents are included in the same space, from their source—the original Nucleus—to a point above the grand centre of this phase of creation; although if a father dies before the birth of the child, the compound channel of the former is separated before reaching the beginning of the lowest stratum of force. Refer to page 100, Note 1. After passing above the grand centre, currents of force from the entire compound channel arise to the beginning of their own stratum.

the original Nucleus : proceeding, upon reaching the woman's brain, through the conception, or design, according to which the body is formed, the force, aided by that in her system, gradually produces a likeness of the design. At birth the duplicate channel proceeds downward separately to the child, who is linked to the guardian angel and eventually attains a like purity.¹ The compound channel proceeding downward to the brain, from the grand Nucleus, passes through the beginning of each intervening stratum of force. Hence, people in each phase are affected by the mental currents of succeeding degrees of life. Referring to the cloud of error in the second phase St. Paul says, that, among other things, we wrestle against spiritual wickedness in high places. Ephesians vi : 12.

The creative channel that proceeds to a child, having mingled with those of the parents, partakes more or less of both the mental and the physical force that pervades the latter channels. This force can thus be transmitted to succeeding generations. Sometimes an irregularity from a creative vessel of a parent, although pervading the corresponding one of the child, remains dormant and so is not manifested ; but in a succeeding transmission it becomes active, and then causes the same expression as it did in a preceding generation.

¹ Refer to page 98.

In a child, intelligence depends upon a dissimilarity in the two streams of mental force which proceed through each conscious primary thought-vessel,—one stream representing the Creative Wisdom; the other, the Conception that sprang therefrom. In the absence of spiritual knowledge, one partakes of the father's individuality; the other, of the mother's. This difference gives rise to an active, inquiring state of mind, which attracts mental currents. Sometimes when the channels of parents partake of the same quality of mental force (as do those belonging to branches of one family), and have not a strong individuality, the dissimilarity is lacking in the child. Then his secondary system of thought-vessels is the only one awakened;¹ therefore, although conscious, he is not intelligent. In the next phase of life his second system of thought-vessels is awakened, through which he discerns the cause of external surroundings, even the Creative force and the conception, or design, according to which objects are formed. Knowledge of cause and effect gives rise to active thought and thereby to intelligence. Then, through the third system, a higher degree of Wisdom is gradually discerned. After death, idiots—and also babes—are saved remorse for sin, and

¹ In extreme cases of idiocy, even the secondary system is nearly dormant, the mental force therein having not its normal reflex action.

become ministers of purity and Truth, to people in the second phase of life whose material intelligence contains much that cannot enter the kingdom of God.

A decided point in this doctrine is, that Mary's conception of Jesus was not according to natural laws, but was solely by the power of the Infinite. In other words her third system of thought-vessels was awakened for the time being, giving her spiritual perception of the power of God. This discernment dispelled the material cloud sufficiently to allow the vital, conceptive force to pass from the original Nucleus down through her compound channel and awaken the creative Thought, causing the conception, or design, of a body to be registered in the cerebellum of her brain. Then, Creative force, passing in a compound channel, gradually formed a likeness of the design. We say that God is all-powerful, but we perhaps deny that He could have triumphed over a law of nature. Yet we must admit that the creation of Adam proved the Spirit of the Creator to have the elements, the conceptive and creative forces, for producing life. The Virgin Mary was overshadowed by the power of the Highest; therefore that which was born of her is called the Son of God. (Luke i : 35.) In the compound channel that proceeded to the babe—Jesus, the section of each primary thought-vessel that in an ordinary conception would have received

of an earthly father's nature was pervaded by the Wisdom of God, thus giving Jesus perception of the love and truth of his Heavenly Father : by that Power he was finally enabled to overcome the material nature which (entering from the channel of Mary) had pervaded the other section of those thought-vessels. He then became at-one with God. Jesus partook of the material nature that he might be made manifest to the world and that he might, by overcoming that nature, 'break down the middle wall of partition,' and by destroying the earthy, open the way to the Heavenly. Of the two natures, the one—the natural mind—pervading the first system of thought-vessels ; and the other, the spiritual nature, awakened and developed in the third system,—of these two natures Jesus made one,¹ 'having abolished in his perception the enmity, even the law of commandments contained in material ordinances ; for to make in himself of twain one new man, so making peace ; and that he might reconcile both unto God in one perception through the spiritual Understanding, having thereby slain the enmity.' Eph ii : 15, 16 ; see also Col. ii : 14.

As Jesus was given the highest degree of spiritual discernment, the same fulness of Light passed to him as to the Father. He said, "As the Father hath life in himself ; so hath he given to the Son

¹ Refer to page 62.

to have life in himself,"—but not *of* himself, for the life of Jesus sprang from, and could not exist without, God. The power that Jesus made manifest was from Above; even as he declared: "The Father [the Spirit, or Light] that dwelleth in me, he doeth the works."¹ The writings of the four Apostles abound in references which Jesus made to that Power, to whom he gave all honor and glory, ever striving to impress upon his hearers that he was but the Son, sent and governed by the Heavenly Father; and that the doctrine which he taught was not his,² but that 'the Lord had anointed him to preach the gospel to the poor; and had sent him to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind'.³ When the people would have slain him, before the period of his ministry had been fulfilled, "he passing through the midst of them went his way." In other words, he was temporarily given a particular degree of spiritual discernment which held dormant, in the compound channel and in the body, that which is contrary to God, and opened the way to force belonging to a higher stratum. That force pervaded his body, causing it to partake of the corresponding phase of substance. Then, any other phase of creation offered no resistance to him.⁴ An expression of

¹ John xiv :10.

² John vii : 16, 17.

³ Luke iv: 18.

⁴ See page 63, Note 1.

force belonging to a higher stratum can be seen only with spiritual sight; consequently when Jesus was thus changed he became invisible. When the higher degree of force receded, the material cloud again intervened and the natural condition of the body was resumed.

[When, in an earlier age, three Jews were cast into a furnace,¹ the higher force caused their bodies to partake temporarily of another phase of creation. Then, material elements had no more power over them than as if they (the elements) had never existed. Spiritual sight was awakened in Nebuchadnezzar enabling him to see the three men, and also the angel who was sent to hold them firm in the degree of spiritual discernment that opens an unobstructed way to force belonging to a higher stratum. He that beheld the man "walking in the midst of the fire" had no means of knowing that their bodies had become expressions of a different stratum of force, and were consequently unaffected by material elements. When the men came forth from the furnace the higher degree of force receded, and they were again governed by material laws and visible to material sight.]

Jesus' death was the supreme and crowning sacrifice of *self*. It completed the overpowering of that which is contrary to God, in the mind of Jesus and finally, through him, in the minds of his fol-

¹ Daniel iii : 21-27.

lowers. Moreover, by laying down his life Jesus proved that there is a resurrection of the dead. He said: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." ¹ Even as he said to the disciples just before his betrayal: "I will not drink henceforth of this fruit of the vine [partake of that degree of Spiritual thought], until that day when I drink it new with you in my Father's kingdom" ² [after his resurrection]. Otherwise, the people could have had no power over him. He said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" ³ Jesus was given up to his enemies "by the determinate council and foreknowledge of God". ⁴ The power that could have translated him was withdrawn. When, on the Cross, perception had so nearly ceased that he realized only that consciousness was slipping from him, he cried: "My God, my God, why hast thou forsaken me?" The reflex action of the force in the thought-ves-

¹ John x: 17, 18.

² Matthew xxvi: 29.

³ Matthew xxvi: 53, 54.

⁴ Acts ii: 23.

sels ceased when the life-giving currents no longer passed through the creative channel. At death, the channel was not detached from Jesus' body. The third day the action of the vital currents recommenced, and perception returned. Then, force belonging to a higher stratum pervaded the body, causing it to partake of the corresponding stratum of substance: in other words, changing it from a material body to a spiritual one. Jesus was then invisible to material sight. The disciples had their spiritual vision awakened, in order that they might see him after he had arisen, and so might bear witness to the truth, namely, that death is but a change to another phase of life.¹

Had the compound channel been detached from Jesus' body at death, force proceeding through the creative vessels in sufficient volume to have produced another body would have made it perfect, and it would not have proved to his disciples that he was other than a spirit, or apparition. He convinced them that it was he himself, by showing the holes in his hands and feet.² These remained as proof that his body 'had not seen corruption'.³ Even in the vision that St. John had of him as 'standing in the midst of the Throne'

¹ In I Cor. xv: 6, is the statement that Jesus was seen also by more than five hundred brethren at one time.

² Luke xxiv : 36-40.

³ Acts xiii : 35-37.

he was still as he had been when slain,¹ so that in passing through the other phases of life they that dwelt therein might know that he was the one of whom the prophets had spoken, and might welcome the highest degree of spiritual Wisdom which he declared.

After Jesus had arisen, his body became an expression of the third stratum of Spirit. His normal state of mind was then in the second system of thought-vessels. Through the first system he could perceive both the second phase of creation and the first.² If, as might be, a spiritual body were to become pervaded, temporarily, by force belonging to other than its own stratum of Spirit, objects which partake of that other stratum would then be 'substance' to it. After the resurrection of Jesus, his body then partaking of another phase of creation, he entered, while the doors were shut, the room where his disciples were sitting. His creative channel was then pervaded by force from the lowest stratum, though not containing the conflicting element, the latter being warded off. His body was then substance to the disciples; and objects in this phase of life were substance to him. It is recorded that he ate in the

¹ Rev. v : 6. Then, force passed through his creative channel in sufficient volume to restore the body.

² Through the third system he could be given perception of the higher phases of life.

presence of the Apostles. Moreover, Thomas put his finger into the print of the nails. John xx : 25-27 ; and Luke xxiv : 42, 43.

In giving a blind man sight, Jesus showed that there is a vision that sees things not as they are ; for the man first beheld " men as trees, walking ".¹ To some of his disciples Jesus appeared in another form ; that is, " their eyes were holden, " ² and they saw him according to an image contained in mental currents that passed through their third system of thought-vessels, and, reacting upon a creative vessel that proceeds to the eye, supplemented the natural image formed upon the retina.³ " As he sat at meat with them " he awakened anew their spiritual discernment. The higher mental force reacting upon the aforesaid vessel awakened spiritual sight, and " they knew him ". His body was then pervaded by force belonging to a higher stratum of Spirit, and being wafted onward " he vanished out of their sight ". Their third quality of vision was then veiled.

Jesus said he had other sheep that were not of

¹ Mark viii : 24.

² Luke xxiv : 16-31. Refer also to John xx : 15-18, where the statement is made that to Mary Magdalene, Jesus appeared as a gardener. Then her spiritual sight was awakened, and she knew him.

³ A like mental action takes place in delirium. In some cases of hallucination, mental currents from the third system pass through the avenues of all the five senses.

this fold,¹—those in the second phase of life ‘who were to hear his voice’ and follow him. The Scripture says that many of the saints who slept (that is, had died and then had entered the second phase,) arose, and after his resurrection “went into the holy city, and appeared unto many”.² In other words, they were then changed to partake of the next stratum of substance and entered the third phase. They could be seen in this world by those whose spiritual sight was awakened. He also “preached unto the spirits in prison”³ [those in the second phase of life who were bound in iniquity]; “That they might be judged according to men in the flesh, but live according to God in the spirit”; i. e., that their sin might be gainsaid, and their perception and love of spiritual Wisdom awakened. When the work was finished which the Heavenly Father had given him to do in the lower phases of life, (even after the forty days during which he appeared, at intervals, to his disciples,) force belonging to a higher stratum pervaded his body and raised it to the fourth phase of creation. This took place when the Apostles witnessed his ascension, “And a cloud received him out of their sight.”⁴ The higher degree of force overshadowed him when he was transfigured, and cast about him a shining garment. The Scriptures

¹ John x: 16.² Matthew xxvii: 52, 53.³ I Peter iii: 19; and iv: 6.⁴ Acts i: 9.

record that Moses and Elias appeared unto him. That mental atmosphere, so far above the material degree, made even the disciples who were with him "heavy with sleep". But they were then quickened, that they might see him and the two men standing with him.¹ A body from any one of the higher creations could have been wafted downward by the stream of force, of which it is the terminus and the expression. When that force receded, the body arose with it to the phase of life whence it had come.

When, before he was crucified, Jesus walked upon the sea, his body was changed from the material and was pervaded by a force that held it above the water. Spiritual sight was awakened in the disciples, enabling them to see him. Peter, also, was changed; ² but fear in his mind beckoned to the material cloud, and, the higher force receding, he began to sink. Jesus dispelled that cloud, and Peter was again upheld.

A spiritual body is pervaded by the unobstructed force. When the mind is at-one with God,³ wherever the stream of force is cast, its expression, the body, is wafted. Jesus said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither

¹ Luke ix: 29-35.

² Matthew xiv: 29-31.

³ In the next phase of existence, the body is a spiritual one, but the mind is not at once regenerated.

it goeth : so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be ? ” John iii : 8, 9.

Creative light proceeding, at the will of God, through the unobstructed way opened by means of Jesus’ spiritual perception, had the same vital force and infinite power as that which produced this phase of creation before being limited by a conflicting element. But unobstructed force cannot pass through the creative channel of man in his ordinary state of mind without causing death.¹ Hence among unbelievers Jesus was prevented from doing mighty works, “ Save that he laid his hands upon a few sick folk, and healed them,”² when the illness could be destroyed by only the ordinary currents of force. If a patient’s faith were awakened, it temporarily held dormant the conflicting element in the system and in the compound channel : unobstructed Creative force could then pass through that channel and work miracles in the body.³

In insanity, the ungoverned mental force which passed through the third system of thought-vessels was cast out. The third system was then held

¹ See page 107, Note 2.

² Mark vi : 5, 6.

³ The word ‘faith’ when used in Scripture with reference to the essential state of mind in people that were healed miraculously, signifies not perception of the spiritual Wisdom, but merely trust, confidence in the power of the Lord.

dormant, the first was given its natural action, and thus the normal condition of mind was restored. As already said [page 134], when mental force from the third system reacts upon a creative vessel that proceeds to the eye, a person sees according to the images contained in that force. When waves from the highest Source passed through those thought-vessels (in order to cast out confusion), the "unclean spirit"—that is, the perception of a seething mass of ungoverned thoughts let loose upon the brain—beheld the glory that is hidden from material vision, and cried: "What have I to do with thee, Jesus, thou Son of the most high God?"¹ It is recorded of Jesus that, in casting out confusion, or so-called "devils", he "suffered them not to speak: for they knew that he was Christ".²

The power of unobstructed Creative force was not confined to objects as originally produced. Proceeding to the conception according to which man's skill had fashioned them, the force could produce a likeness of that design. Hence, in the miracle mentioned in Matthew xv: 32-39, the loaves of bread were multiplied innumera- bly, even as were the fishes, there being present a multitude of people whose compound channels separated the force that passed downward across them.

¹ Mark v: 7-15.

² Luke iv: 41. Refer also to James ii: 19.

According to this doctrine:—1. The 25th of December is the true date of Jesus' birth. Seven days after he was born the first year of the Christian era began : thus the 1st of January A. D. 1, came seven days after he was a year old. 2. From the time of the birth of Jesus until the end of the first epoch of Light was nearly one hundred years,—thirty-three and one-third¹ before Jesus was crucified ; and sixty-six years after the ' Morning Star ' had passed beyond the sight of man. 3. Jesus taught nearly three years and a half ; even " a thousand two hundred and threescore days ", that period of time being mentioned in Revelation (xi : 3,) as a term of Spiritual ministry. 4. He was crucified A. D. 33, on the 7th of April. The first period of the epoch was shortened eighteen days (that being the difference between " a thousand two hundred and threescore days ", and three years and a half) : the thirty-three and one-third years from the time of his birth would have been completed the 25th of April ; deducting eighteen days brought the end of the first period of the epoch on the 7th of April.² 5. At the end of the first reign of Truth

¹ Although the first period of the epoch was shortened eighteen days, it is always reckoned as thirty-three and *one-third* years.

² Jesus began his public ministry three years and a half before the date—April 25th, A. D. 33—on which would end the thirty-three and one-third years reckoned as the first period of the epoch. Then the three years and a half were shortened to

the Son of God came in the clouds of heaven, in like manner as the Apostles saw him go. (Acts i: 11.) Then were fulfilled his promises, namely, that he should come again in the glory of his Father; and that those who lived [at that day] and believed in him should never die.¹ That time is referred to in the Scriptures as the resurrection at the last day [of the epoch], when those who had remained unto the end steadfast in confidence² were changed from the material, and their bodies pervaded by the degree of Spiritual force that raised them to their final state. St. Paul refers to that last day as follows: "Behold, I show you a mystery: We [meaning those that were at-one with Christ] shall not all sleep [die before the second coming of Jesus], but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead [meaning such of those in the second phase of life as belonged to this number] shall be raised incorruptible, and we [those that remained in this world until the end of the epoch] shall be changed."³ He comforted such as sorrowed for

"a thousand two hundred and threescore days", as already stated.

¹ John xi: 26. In John xxi: 21-23, will be found an allusion to the expected second coming of Jesus, at the last day of the first epoch, when death should be abolished for those that were at-one with God.

² Heb. iii: 14.

³ I Cor. xv: 51, 52.

the people who had died, by reminding them that Jesus proved there is a resurrection of the dead; and by telling them that those who 'slept in Jesus' would finally arise with the Saviour. St. Paul assured them that although some of those who were "called" would remain in this world until the second coming of the Son of God, it should not prevent from arising, those that had died. On the contrary he said, "The dead in Christ shall rise first: Then we which are alive and remain [in the faith] shall be caught up together with them in the clouds, to meet the Lord in the air."¹ "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."²

A design relative to the Brotherhood of man, and fulfilled by material multiplication, is represented when a multitude of people from the third phase of every planet that is inhabited in a solar universe are raised to the next higher stratum of creation, forming there, a multiple grand Body. When the original human life created upon the planets of our solar universe reached the fourth phase a multiple grand Body³ was formed there, comprising seven thousand mystical Bodies, one from each solar system. Each of these Bodies was

¹ I Thess. iv: 13-17.

² Romans xiv: 9.

³ In these details, only one race is spoken of, and only one sex: the same plan was followed in regard to each.

composed of seven thousand groups, one from each planet that is inhabited, each group containing the number of people (7,001) originally created upon the planet;¹ and also, a remnant of their descendants. Thus in the multiple Body there was (besides the said remnant) a repetition of the number created in the two lower prime degrees of one race in the sixth phase. Of that multiple Body, Abel and one person from each of the other solar systems composed the head, which contained the same number as was created in the highest prime degree of one race in the heavenly Jerusalem. In the third phase of life are now three complete divisions, each one comprising three prime degrees that correspond to the original ones in the sixth phase. The aforesaid divisions form three so-called 'grand' prime degrees. When raised to the fourth stratum of creation, they, together with the corresponding ones from the other inhabited planets of this solar universe, form grand prime degrees in that phase of life. In each the fourth phase, the fifth, and the sixth, are three of these grand degrees, composed of people born upon the planets. One of the three grand degrees has a grand Head, so-called, containing a repetition of the number (7,000) created in one race in the highest phase.² Eventually, these

¹ Refer to page 82.

² This number is usually ignored in general statements. See page 50, Note 1.

people arise to the seventh stratum of creation. Within a certain period in early ages a corresponding number were awakened spiritually in this world, and so did not 'bow the knee to Baal' ¹ [the material understanding]. During the first reign of Truth, seven thousand among those that were "called" (awakened spiritually) belonged to the grand Head. Such among this number as had died before the second coming of Jesus were at once raised to the fourth phase, where they remained until the end of the epoch. They then entered the seventh phase of life; ² and such of the followers of Jesus as were to ascend to the heavenly Jerusalem were raised from the second phase and the first. Hence, when the sons of Zebedee asked Jesus to grant that they might sit, one on his right hand and the other on his left hand, in his glory, he said, that—even if they could drink of the cup that he drank of and be baptized with his baptism

¹ Romans xi : 4. [Allusion to the "remnant" may be considered as meaning also—in a general, abstract sense—all the people that were awakened spiritually during the first reign of Truth.] See also I Kings xix : 18. Although the name 'Elias' symbolizes the third degree of mental force (refer to page 42, second paragraph of Note 3), the prophet Elijah, so-called in the Old Testament, and referred to in the aforesaid chapters of Romans and Kings respectively,—this prophet finally in this world received of spiritual Wisdom a higher degree than the third.

² St. Stephen, before he "fell asleep", beheld the highest glory, to which he should eventually arise. Acts vii : 56.

—to sit on his right hand and on his left hand was not his to give, but that it should be given to them for whom it was prepared.¹ Referring to the resurrection in the last day of the epoch, St. Paul says: “Every man in his own order: Christ the firstfruits [those composing a grand Head, and arising to the highest phase of life]; afterward they that are Christ’s [at-one with Truth] at his coming. Then cometh the end, when he shall have delivered up the kingdom to God. * * * The last enemy that shall be destroyed is death.” I Cor. xv: 23–26.

In the mystical Body containing the followers of Jesus, many of the lower members were awakened first. Those that were called toward the end of the epoch—‘at the eleventh hour, to work in the Father’s vineyard,’ [aid in the promulgation of Truth,]—were rewarded at the second coming of Jesus, even as were those that had borne the heat and toil of the day; moreover, many of these last were first [the highest members]; and many of the first were last.² Jesus said to the thief who was crucified with him, “To-day shalt thou be with me in paradise,” referring to that spiritual day, or epoch of Light, at the end of which, those in the second phase of life who had received the higher Wisdom and become purified thereby were raised to the heavenly Jerusalem.

¹ Mark x: 35–40.

Matthew xx: 1–14, and xix: 29, 30.

The several degrees of spiritual Understanding were made manifest upon each planet that is inhabited, where the same general plan is carried out. Hence each had prophets, and, at the time in which Jesus taught, 'one that was called after the order of Melchisedec'; that is, given the highest degree of spiritual discernment.

As already stated, a grand prime degree is formed of three prime degrees that correspond to the original ones in the heavenly Jerusalem and that comprise a head, or highest degree, and six groups in each of the two lower degrees.¹ A 'grand division', so-called, comprises the number created within 1,000 years and forming three either prime or grand prime fourfold degrees, and also a fourfold grand Head. Difference in numbers between the population in early ages and in succeeding ones causes the difference between a prime degree and a grand, or a possible 'multiple-grand', prime degree.

As in the third phase of life, a 'grand division' including the four races is completed in 1,000

¹ Refer to pages 78-9. In turning back to the fourth chapter, after reading these details relative to the numbers composing a 'grand division', it may at first seem confusing to find similar terms used when referring to the original number of 7,000; but as there are many groups, divisions, or mystical Bodies, in the original group, or 'grand Head', as well as in the divisions of the innumerable multitudes eventually arising to the sixth phase of creation, use of similar terms cannot well be avoided.

years, a fourfold grand prime degree, which is reckoned as one-third of that division, is completed in $333\frac{1}{3}$ years. In the second phase is but one of these fourfold grand prime degrees; in each race the head, or highest prime degree, and six groups occupy one so-called "horn", or section, of the phase. The other six fourfold groups occupy the other section. A section is filled in $166\frac{2}{3}$ years—that is, in one-half the period allotted for the completion of an aforesaid degree.¹ The people who die within that half period—counting, in the Christian era, from the beginning of each millenary—enter a section of the second phase. Those that leave this world within the next $166\frac{2}{3}$ years enter the other section. When the latter term of years expires, the people from the first section enter the third phase of life, forming there one-half of the lowest grand prime degree in each race. At the end of the succeeding $166\frac{2}{3}$ years the section, in the second phase, that they had occupied is again filled. The people in the other one have become purified from the material nature: entering the third phase they complete the aforesaid degree, it then having a head and twelve groups in each race. The number of people transferred to the third

¹ Allusion to a section as having been 'filled' is not with reference to its space, but to its having then received all of the number that were to enter the section within a certain period.

phase from one section of the second, enter a higher section at the end of every $166\frac{2}{3}$ years, until reaching their final state.¹ They pass through, in regular order, the two sections belonging respectively to each of the three grand prime degrees in the third phase, the fourth, and the fifth. The section that they leave is filled by the people from the next lower one. This rule is varied in an epoch of Light :² at the end of the first one, multitudes from each of the four races in the second phase of life, together with those in this world that were "called", were raised directly to their final state.³ The early followers of Jesus were the first people who entered either the sixth phase or the seventh. As St. John expresses it—referring

¹ As already stated, the heavenly Jerusalem is the final state of all excepting the members of the grand Head.

² The rule was varied also for the followers of Abraham : after death they were at once raised to the fourth phase of life. See page 175. Allusion to the followers of Abraham is not to such as merely called themselves his disciples, but to those that within a certain period were purified in this world through discernment of the fifth degree of the spiritual Wisdom. Reference in these pages to a reign of Truth or to an epoch of Light alludes not to the time of Abraham, but to a period during which the highest degree of the spiritual Understanding is manifested.

³ Of the American, or so-called "red", race, all those that were then raised to their final state were from the second phase, as in this world during the first epoch of Light the spiritual Wisdom was not perceived by that race.

to the period in which he wrote—, “No man hath seen God at any time.”¹

It is recorded that in the early part of the first epoch of Light, multitudes were added to the church of Christ; i. e., were given perception of Truth. “The Lord added to the church daily such as should be saved,”²—gave spiritual Wisdom to those that were to be purified from the material nature. When these people entered the second phase of life they became ministers to the chosen number, in the other races, that were not spiritually awakened in this world.

At the end of three-fourths³ of the sixty-six years which elapsed from the time that Jesus was crucified until the end of the epoch (hence sixteen years and a half before spiritual Light was withdrawn), multitudes of those that had become at-one with Truth had died, and thus had entered the second phase of life, causing an extended break in the mental cloud there. Through that space, higher mental force passed to this world. Had it continued to awaken spiritual perception in the people in this phase of life, material thought would have finally ceased. To prevent that end, the force passing through the said space gradually entered, without illuminating, the minds of peo-

¹ John i: 18; and John iv: 12.

² Acts ii: 41, 47.

³ The reason for using this particular fraction is stated on page 236, Note 1.

ple who, although having heard the preaching of Truth, did not really imbibe the spirit thereof. These people then had great mental power. They originated "divers and strange doctrines," "ever learning, and never able to come to the knowledge of the Truth."¹ This spirit of anti-christ denied that that which was spiritually perceived is the Truth. Hence it denied both the Father and the Son.² One that knows God, will listen to them that speak the words of God;³ and one that understands and accepts the Truth of the Lord has the witness in himself.⁴ Whosoever knows and teaches that spiritual perception is born of God, and that it opens the way to the regenerating wisdom and power of the Infinite—that one's mind is pervaded by the divine Light.⁵ Moreover, whosoever receives, in the spirit of meekness and holiness, the Truth declared by a

¹ II Timothy iii: 7.

² I John ii: 22.

³ I John iv: 6.

⁴ I John v: 10.

⁵ I John iv: 15. See also Rom. x: 8, 9. If one is inclined to recognize only the letter, or material meaning, of these verses, let him consider that to merely 'believe, and confess, the fact that Jesus is the Son of God' does not change one's nature nor fill the mind with the spiritual Wisdom. Where reference is made in Scripture to being "saved" by belief in, and confession to, Jesus Christ it signifies purification through reception and promulgation of the infinite Truth which Jesus made manifest in his day, and which he promised should be revived through the "Holy Ghost" sent by the Heavenly Father. John xiv: 17 and 26. Refer to pages 21, 22.

prophet, finally attains to a prophet's reward—union with God; and whosoever, receiving righteousness by means of a righteous man, becomes like him, attains to a righteous man's reward. Matt. x: 41. Concerning them that were governed by the spirit of antichrist, St. John writes: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."¹ Finally, at the end of three-fourths of the last sixteen years, even four years before the end of the epoch, the higher mental force continuing to enter the minds of these people, without dispelling the error therefrom, caused an increase of material thought and will-power 'which opposed and exalted itself above all that is called God, or that is worshiped; and sat in the temple of God,² showing itself that it was God',³ and doing 'such works as would have deceived the very elect, had that been possible'. Referring to those who were governed by that understanding—which is called the "Magog"—Jesus said, that in the last day [of the epoch] he should declare, "I never knew you."⁴

¹ I John ii: 19.

² That is, 'professing to know God, but in works denying him.' Titus i: 16.

³ II Thess. ii: 3, 4.

⁴ Matt. vii: 22, 23; and xxiv: 24. Refer also to St. Paul's words in II Timothy iii: 1-5.

At the end of three-fourths of the last four years, hence one year before the second coming of Jesus, the Magog had caused such a cloud in the mental atmosphere of this world, that the rays of Truth were obscured. Jesus said: "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it." 'Iniquity then abounded, and the love of many waxed cold. Nation rose against nation, and kingdom against kingdom; there were wars, and rumors of wars.' The followers of Jesus were persecuted, hated, and some of them put to death; but those that endured unto the end [of the epoch] were "saved",¹—changed from the material and raised to a higher phase of life. Referring to that period the Scripture saith: "A remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us [devout minds] a seed [the perception that is at-one with God], we had been as Sodoma, and been made like unto Gomorrah";² i. e., overpowered by fire at the last day of the epoch.

The word 'soul' is sometimes used in Scripture to designate the visible expression, or body, which

¹ Matthew xxiv: 1-13.

² Romans ix: 27-29. In Hebrews x: 25-39, reference is made to that last day of the epoch. See also I Peter iv: 17-19.

is the likeness of the design relative to human, or to angel, life.¹ In Ezekiel xviii: 4, is the following line: "The soul that sinneth, it shall die,"—another expression being produced, in the second phase of life, through the same compound channel. But in the last day of the first reign of Truth people who had remained steadfast in the "patient waiting for Christ" received the end of their faith, even the salvation of their souls,² through the Spiritual force which then passing to them, 'abolished death, and brought life and immortality to light.' This Spiritual force abolished forever from the mental organization, the inherent state (see page 61, Note 2,) which had held the body in its material condition,³ even after the mind had become at-one with God. In that last day of the epoch the changing of the natural body to a spiritual one, by the power of the Omnipotent, is referred to by St. Paul as the resurrection of the body. See I Cor., heading of chapter xv. In that chapter the description pertaining to the resurrection refers in verses 35–38, to the ordinary one after death [see page 63]; in verses 39–41, to people when they shall

¹ In the Scriptures the word 'soul' is also used to denote the entire mind, which is transferred, after death, to another phase of life.

² I Peter i: 7–10.

³ Except at such times as force not of the first stratum may have temporarily caused the body to partake of a different phase of creation. Refer to page 130.

have reached their final state [see page 81]; and in verses following the 50th, to the resurrection in the last day of an epoch of Light.

Addressing them that had become at-one with Christ, St. Peter said: "Ye are a chosen generation, * * * a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past [before receiving spiritual discernment] were not a people, but are now the people of God."

The "Magog" is referred to as salt which had lost its savor, and was fit for nothing but to be cast out.¹ "He that hath ears to hear, let him hear." But the Scriptures say of the people who were not awakened spiritually, that hearing they should hear, and not understand; and seeing they should see, and not perceive, lest the whole world should have been converted.² Hence many were given "the spirit of slumber" until awakened, in the second phase of life. Jesus said to his followers: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without [spiritual perception], all these things are done in parables."³

¹ Luke xiv: 34, 35.

² Matthew xiii: 10-17. Refer also to Rom. xi: 7-9, and to Acts xxviii: 25-27.

³ Mark iv: 11.

At the end of three-fourths of the last year of the epoch, and during the three months that elapsed before the sixty-six years expired, an increased volume of active force passed to the material universe, causing disturbances, or "signs", in the solar orbs. The force that surrounded the moon caused the satellite to be enveloped in flames; that which proceeded to the earth, outside of the creative channel, being untempered, served to mitigate the heat thus caused. St. Peter said: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you"; and Jesus, foretelling those things that came to pass in the 'last days', declared: "Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. * * * And upon the earth distress of nations, with perplexity; the sea and the waves roaring [active currents from the moon offering increased attraction to salt water]; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."¹ He said: "There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should be no flesh saved: but for the elect's

¹ Luke xxi: 11; also verses 25, 26.

sake those days shall be shortened.”¹ The first reign of Truth was reckoned for one hundred years, thirty-three and one-third before Jesus was crucified, and sixty-six and two-thirds afterward. The sixty-six years were fulfilled the 25th of April, shortly after the date of his death,—the first period of the epoch having been shortened eighteen days. The two-thirds of a year which would have completed the epoch, would have brought the end thereof on the 25th of December, the date of his birth. But, by a parable of the putting forth of the leaves, Jesus signified that the end should come in the spring-time. In that year vegetation awakened prematurely by heat from the moon was destroyed when the sun added his spring-time force: thus came “the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand)”² Jesus said: “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then * * * they shall see the Son of man coming in the clouds of heaven with power and great glory.”³ In other words, force of the highest degree then passed to the earth, outside of creative channels, hiding the light of the solar orbs.

¹ Matthew xxiv: 21, 22.

² Mark xiii: 14.

³ Matthew xxiv: 29, 30.

Moreover, it pressed downward all fragments, or shooting stars,¹ 'even as a mighty wind casts the untimely fruit from a fig tree.'² Then Spiritual light swept earthward, carrying with it Jesus and a group of angels in the perfect glory of God. They were borne through the second phase of life and then around the earth, even as Jesus said: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." * * * His angels "shall gather together his elect from the four winds, from one end of heaven to the other".³ Again: he declared to his followers that he should come and receive them unto himself, that where he was, they might be also.

The epoch was shortened about eight months. "But," in the words of Jesus, "of that [last] day and hour knoweth no man, no, not the angels of heaven, but my Father only."⁴ He said: "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom";⁵ and again: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."⁶ Spiritual

¹ During the disturbances already referred to, numbers of these fragments were detached from the solar orbs.

² Rev. vi : 13.

³ Matt. xxiv: 27, 31.

⁴ Matt. xxiv: 36.

⁵ Matt. xvi: 28.

⁶ Matt. xxiv : 34, 35.

sight having been awakened in all, throughout this phase of life and the second, it was fulfilled according to the words of St. John, namely: "Every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."¹ They whose lamps contained oil—that is, whose wisdom (light) was sustained by love, 'went in to the marriage', even the union of Truth, with the mind's perception and love of Truth. Then "the door was shut"; i. e., the Light was withdrawn. In that day the cities of those governed by the Magog were destroyed by fire caused by the highest degree of force, which then overwhelmed the atmosphere of certain parts of the globe. A remnant that had been left of the number of people overpowered by the "tribulations" preceding the last day of the epoch were then killed, as they belonged to the number which were to take the vacant place in the second phase,² so that, as the mental cloud there would be thus increased to its ordinary volume, the spiritual Understanding should be again hidden from this world.

God, in order to "make known the riches of his glory on the vessels of mercy, which he had

¹ Rev. i: 7.

² At that time, a multitude had just been raised to the heavenly Jerusalem from the second phase of life. Refer to page 147.

afore prepared unto glory, * * * endured with much long suffering the vessels of wrath fitted to destruction",¹—the destruction of the material body, and finally, in the second phase of life, of the mental error. The Epistle of Jude treats of them that had "gone in the way of Cain [governed by selfishness], and ran greedily after the error of Balaam² for reward, and perished [from earth] in the gainsaying of Core" [error].³ To them that should be overpowered in the last day of the epoch, St. Paul refers as follows: "The Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that knew not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction⁴ from the presence of the Lord, and from the glory of his power."⁵ Even as is written in Acts iii: 23. "It shall come to pass [in the last day of the epoch], that every soul, which will not hear that prophet [Jesus], shall be destroyed from among the people." Jesus declared that then it should be even as at the time of the Flood (tides causing inundations), and even

¹ Romans ix: 22, 23. Refer also to II Thes. ii: 6-12.

² That is, the understanding of the power of material mind over matter.

³ See also II Peter, chapter ii.

⁴ Meaning the destruction of the material body: the creative channel was then given expression in the second phase of life.

⁵ II Thes. i: 7-9. Refer also to Heb. x: 26, 27; and vi: 8.

as Sodom was destroyed by fire,¹—active force, unveiled, reducing to ashes the cities governed by the Magog. In connection with that first reign of Truth, referring not to the whole world but to those cities, St. Peter said: “The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”² He affirmed, moreover, that the children of Truth looked for “new heavens and a new earth [to which they should be raised], wherein dwelleth righteousness”. Jesus said to his followers that when they should see the abomination of desolation, then to “stand in the holy place”, i. e., in perception of the Spiritual,—complete renunciation of self, and at-one-ment with God, being necessary, in order to be changed from the material. He whose selfish desires remained, causing him to seek to save his life, lost it, being overpowered by the elements. But he whose whole heart and mind were at-one with Christ was changed from the material, thus keeping his life unto that which is immortal.

At the time in which active force overwhelmed

¹ Luke xvii: 26–30.

² II Peter iii: 10–13. These verses refer also to the last day of the second epoch, and to the end of the world, after the close of the third reign of Truth.

the atmosphere of certain parts of the globe, the same quality rushed through the moon's creative channel causing volcanic eruptions in that satellite. When the natural atmosphere of the earth was restored, active force receded from the moon, leaving it in its ordinary passive state.

In the parable of the virgins,¹ the foolish represent those who, although having received a degree of the spiritual Wisdom, had neither the essential realization of Truth nor the steadfast love for it; consequently the knowledge profited them nothing. Being not at-one with Christ they could not 'go in with him to the marriage'. (Refer to page 157.) In the last day of the epoch, where two people were together in the field and one was purified from the material nature, 'he was taken; the other was left.' The disciples asked: "Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together";² that is, where there is the conception of a mystical Body, thereto will be gathered such as are sustained by that degree of perception. Although 'many were called', awakened to spiritual discernment, some turned back to the material, —the seed fell by the wayside, in stony places, or among thorns,³—and thus 'few were chosen'.

¹ Matt. xxv: 1-12.

² Luke xvii: 34-37.

³ Matt. xiii: 19-23. See also Matt. xx: 16.

People living just before the end of the epoch can be classed in three groups: viz., those that were at-one with God; those governed by the Magog, or spirit of antichrist; and those that neither opposed Truth nor were at-one therewith. A few of the latter people, that had not 'fled to the mountains', were drowned in the places that were inundated. The majority were in that part of the country, neither visited by fire nor within reach of the tides. Hence they were "left", to continue in a material state.

When the higher mental force was withdrawn, from them that had not love was taken even that spiritual Wisdom which they had had,¹—their minds becoming oblivious of the higher Understanding. The event was remembered merely as sundry phenomena and loss of life by the destructive power of the elements. Thus the second coming of Jesus took, as it was decreed to take, from the world that spiritual Wisdom which had been manifested. The second coming of Truth will establish another reign of Jesus—through the Spirit, that shall glorify the Son of God.²

The writings composing the New Testament were gathered together by the saints that lived toward the close of the epoch. After the higher Wisdom was veiled, a material construction was

¹ Matt. xiii: 12.

² John xvi: 13-15.

placed upon the symbolic language by minds that were oblivious of the Spiritual meaning. The record of the second coming of Jesus, having been buried beneath the ruins of 'the tabernacle [the Understanding] that had fallen down', was securely hidden by the material beliefs which were raised above it. Hence the Scripture saith, that the way into the holiest of all is not manifest while the tabernacle formed by material thought remains standing.¹ The cloud can be pierced only from Above. Jesus said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son [the Truth] of man which is in heaven."² St. Paul declares: "The first man is of the earth, earthy: the second man is [of] the Lord from heaven." Hence there must be the "second birth", which is not of the material, but is of the Spiritual. It is when the third system of thought-vessels is awakened, causing one to discern and love the infinite Wisdom. Jesus said, "Except a man be born again; he cannot see the kingdom of God."³ Even as St. Paul declares: "The natural man receiveth not the things of the Spirit of God: for they are foolish-

¹ Heb. ix: 8. The verse applies not only to the material construction placed upon the law of Moses and upon the writings of the other early prophets, but also to that which veils the New Testament.

² John iii: 13.

³ John iii: 3.

ness unto him: neither can he know them, because they are spiritually discerned.”¹ Moreover, except one be born of purity and Truth, he cannot enter into the kingdom of God. John iii:5.

In the New Testament are many parables relative to the second coming of Jesus. It is spoken of as ‘the end of the world’, and also, as the ‘last day’, when the wicked—signifying those that were governed by the spirit of antichrist—should be separated from the just, the latter entering the kingdom of God; and the former being overpowered by fire, they having ‘sinned the sin that is unto death’. Concerning this sin St. John writes, ‘I do not say that ye shall pray for it’;² because the said number were then to enter the second phase of life, so that, by taking the place of those raised therefrom, the mental cloud in that phase should be increased sufficiently to veil again the spiritual Understanding from the people in this world.

In the parable of the tares,³ the latter typify people governed by the Magog; the wheat represents the children of Truth. Had the tares been gathered up,—that is, had the mental force been withdrawn,—the wheat could have been no longer sustained: so the former were allowed to remain

¹ I Cor. ii: 14 and 7. Refer also to I Cor. i: 17–31.

² I John v: 1.

³ Matt. xiii: 24–30.

until the "harvest". In the second phase of life these people were suffered to continue in error until a sufficient number had entered to keep the vail before this world. Then, the aforesaid people and others who had previously died governed by the Magog,—these people, being by themselves in one part of their section, were overpowered by force from the highest stratum of Spirit. When proceeding in sufficient volume this force always causes fire where there is error.¹ "This is the second death." (Rev. xx:14.) Then through each compound channel, another body was produced in the same section of the phase. At that time the Magog was "cast out".² Their minds being then reanimated, the people 'came to themselves'; and although having wasted the Father's substance and being yet "a great way off", Spiritual thought

¹ In the second phase of life, mental currents pass through the body. See page 65. Reference in the Scriptures to 'everlasting' and 'unquenchable' fire is to the highest force, which is everlasting, and when unmodified and proceeding in sufficient volume cannot be quenched until it destroys that which is contrary to it. Moreover, the mental force which destroys error is everlasting; emphasizing in the second phase of life one's consciousness of his own moral discord, it causes there intense remorse in the wicked, until by that means they are brought to desire purity. The force then gradually—through awakening spiritual perception and love—regenerates the mind and brings eternal salvation. Anything that is contrary to the Spirit of God is not everlasting.

² Refer to page 153.

went out to meet them, awakening love for God, and discernment of His wisdom. Although having been dead, they were alive again; although having been lost, they were found.¹ When the 'time before appointed' arrived, this number, together with the people from the other parts of the same section, entered the third phase of life, purified, justified and glorified.

In the New Testament in sundry passages admitting of the two interpretations, one refers to the end of a reign of Truth. That last day is called 'the day of judgment'. The words 'salvation' and 'destruction' have then reference to the body; and the word 'hell' signifies death caused by the highest force, in this phase of life and finally in the second. In the last day of an epoch of Light, the promise that 'He shall change our vile body' is fulfilled literally for them that are at-one with Christ. The other interpretation of the said passages is given in preceding chapters.

Jesus said, "Fear not them which kill the body, but are not able to kill the soul" [the body produced in the second phase of life]: but—referring to the latter days of a reign of Truth—fear him who, by teaching an erroneous doctrine, is able to deliver unto death the material body and, at the second death, the spiritual one.² Our Lord de-

¹ Luke xv: 11-32.

² Matt. x: 28.

clared to his disciples: "Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven."¹ In other words, when the divine Light which proceeded to them illuminated also the minds of others, the latter should be thereby purified both for this world and for that which is to come: people who did not receive the gift remained in material thought in this life, and in the second until eventually awakened to discern and love the infinite Wisdom.

At the end of the first reign of Truth, 'on whomsoever the stone [a volume of the highest degree of Thought] fell, it ground to powder'; i. e., caused the destruction of the body. Whosoever fell on it was broken,²—severed from the material understanding and from the "pride of life"; then raised in Spiritual knowledge and humility, and made "whole" by the power of God. He saith, "I will betroth thee unto me forever."³ Again: "I will uphold thee with the right hand of my righteousness. * * * Fear thou not; for I am with thee: be not dismayed; for I am thy God." Isaiah xli: 10.

¹ These words were addressed not only to Peter (Matt. xvi: 19), but also to the other disciples (Matt. xviii: 18).

² Matt. xxi: 44.

³ Hosea ii: 19.

CHAPTER VI.

THE FLOOD.

THE “ministering spirits”¹ were created in the fifth phase of life, then transferred to the fourth. For a time, their third system of thought-vessels was held dormant and thus the higher degrees of Wisdom were hidden from them. For two thousand years after the fall of man they had no higher than the fourth degree of spiritual perception. That degree of mental force, symbolized by the name ‘Levi’,² is not powerful enough to overcome the material understanding. Were the fifth degree not obscured, the spiritual Wisdom would not be hidden from this world.³ When the afore-said angels received the fifth degree of Understanding, it was given also to Abraham. Finally

¹ See page 98.

² Refer to page 45.

³ It being decreed that whenever either the fifth or a higher degree of mental force proceeds to this phase of life it shall awaken, in certain people in some part or parts of the world, perception of the spiritual Wisdom. In minds where the force enters without awakening spiritual discernment, it causes a great increase of material thought and will-power. Refer to pages 148-150.

it was veiled from this world by a mental cloud in the second phase of life.

Until the latter part of the first millenary¹ the conflicting element in the creative channels of man was held in subjection, so that it could not increase sufficiently to shut out the life-giving currents. At the end of the first $333\frac{1}{3}$ years of the second millenary the number had died that completed one fourfold prime degree in the second phase.² Within the next $333\frac{1}{3}$ years the conflicting element had attained sufficient volume to cause the death of a number that completed the second fourfold prime degree, occupying the other section of the phase. As already stated [page 145] a fourfold grand division, having three degrees³ in each race, is completed by material multiplication in 1,000 years (the first millenary of material life is excepted), one degree being completed in $333\frac{1}{3}$, and two degrees in $666\frac{2}{3}$ years. When the people composing two fourfold prime degrees had entered the second phase of life (which was thus $1,666\frac{2}{3}$ years after the fall of Adam), it brought such a mental cloud before those in this world, that wickedness prevailed.

¹ That is, dating from the time that the material understanding arose in this solar universe.

² Besides the number originally created upon the planet.

³ Whether they, together, correspond to the three original ones in the sixth phase, or whether each degree includes the three: it is then called a grand prime degree.

A volume of higher mental force then swept downward, pervading the minds of the people that dwelt in the second phase, and, overpowering all thoughts that were not spiritual, brought oblivion to the sinful. Simultaneously, force from the grand centre prevented currents from arising in those compound channels. The expressions thereof were thus dissolved: the channels then receded to the original Nucleus. The people originally created upon the planet, and also divers of their descendants, remained. The spiritual nature of the former people, although having been held dormant when the material understanding arose, could not be destroyed, but remained in the recesses of the mind. When the higher mental force destroyed material thoughts it also animated their original nature. They, together with such of their descendants as had 'called upon the name of the Lord',¹ were then changed to partake of the third stratum of substance; they entered the third phase of life, forming the lowest prime degree therein. Enoch and Abel were exceptions to the general rule. Enoch was changed² from the material, and raised to the fourth stratum of creation; Abel ascended thereto soon after death. When the aforesaid prime degree, to which they belonged, entered that phase of life they were

¹ Genesis iv: 26.

² Genesis v: 24.

united with it: when these people reached their final state, Enoch entered the seventh phase, as he belonged to a grand Head.¹

At the time in which higher mental currents proceeded to the second phase, a volume of force from Above passed to this world, causing the Flood.

According to this 'understanding':—Of the natural amount in water of the gas (carbonic acid) caused by the conflicting element, a certain proportion keeps water from responding to the attraction offered by the force which produced it.² When there is less than a still smaller proportion of the said gas, water evaporates. If the impure element is wholly dispelled, vapor is reduced to a perfect gaseous state. Tempered force dispels from water a proportion of the impure gas, and thus causes evaporation. A certain force consisting of hydrogen and oxygen constantly passes to the atmosphere of inhabited planets, and when meeting atoms of carbonic acid gas is ob-

¹ See page 84.

² As already stated, in the 'double' of a creative channel proceeding to solids, the downward pressure counterbalances the attraction offered by Creative force. The same amount of pressure existing in the double of a channel proceeding to liquids is not sufficient to keep them from responding. In the other phases of creation, water is caused to resist the attraction by having in solution a greater amount of mineral substance—other than salt.

structed thereby, which causes the reflex action of a current of the force. Thus is produced in the atmosphere of all parts of the globe, a certain amount of moisture that does not depend upon evaporation.

At the time of the Flood, a volume of force consisting of hydrogen and oxygen produced rain upon reaching clouds that contained carbonic acid gas. Finally, currents of active force gradually dispelled, in certain latitudes, most of that gas from the clouds and from the surface of the waters. Hence rain ceased, and the waters that had covered those parts of the earth, gradually evaporated. Impure gas which the vapor contained was then dispelled; the force was thus restored to its original state: it then receded.

The Scripture says, that Noah was "warned of God of things not seen as yet";¹ that is, he was awakened spiritually, and given an understanding which developed his spiritual nature, so that he did not become unconscious when a higher mental atmosphere overshadowed the earth. That understanding was communicated by him to the people that were to be left in the world.

Four-footed animals (the normal nature of the savage ones being held dormant), 'fowls of the air, and creeping things' were drawn by instinct to the place where the ark rested, and were gathered

¹ Hebrews xi: 7.

therein. Most of them were then torpid for a time. The creative channels of the people that were drowned and also the channels that had proceeded to such of the lower conscious life as had not been gathered into the ark receded to the original Nucleus, instead of having another expression.

When the higher degree of mental force was withdrawn from this phase of life, the natural state of mind in Noah and his kindred was resumed. Material desires again arose, which in later years caused Noah to "lose his garment";¹ that is, obscured his spiritual understanding. His two sons who retained the higher knowledge, dispelled the cloud that had entered his mind. Pure, mental force then brought renewed wisdom and righteousness. In the other three races some of the people were awakened spiritually. In three other parts of the globe—namely, Africa, China, and the western hemisphere—arks were built, by means of which were kept alive a number of people and of expressions in the series of lower conscious life.

Three hundred thirty-three and one-third years after the Flood² the requisite number of people had died, to form, in the second phase of life, another (and the smallest) fourfold prime degree,

¹ Genesis ix: 20-23.

² That is, at the end of the second millenary of material life in this solar universe.

the third by material multiplication. Most of the people who had composed the two preceding degrees in the second phase were annihilated at the time in which the Flood destroyed those that were in this world. When the aforesaid prime degree (the third) was completed,—that is, at the end of the time required for the production by material multiplication of one grand division,—the “ministering spirits” received, and gave, the fifth degree of Understanding. It was then that Abraham received it, even $333\frac{1}{3}$ years after the Flood. As the Flood was $1,666\frac{2}{3}$ years after the fall of Adam, from the latter period until the spiritual awakening of Abraham was 2,000 years. Three hundred thirty-three and one-third years after Abraham,¹ the people composing the aforesaid prime degree—which had occupied one section of the second phase—entered the third,² having become purified from the material nature by the fifth degree of mental force, which proceeded to the second phase of life at the same time that Abraham received the spiritual Wisdom.

During the said $333\frac{1}{3}$ years (in that period the

¹ Dating always from the time in which he was first given the spiritual Understanding.

² They then formed the second prime degree in the third phase, the preceding degree having been composed of the people originally created upon the planet, and a remnant of their descendants. Eventually this second prime degree formed the highest one of the second grand division. See pages 192–3.

other section of the second phase was filled, although by only one-half of the number representing a prime degree),—during the said period, people whose minds were wholly defiled, the mental cloud having again increased, were annihilated directly after death, their creative channels being withdrawn to the original Nucleus instead of having another expression. Only the number composing one fourfold half of one of the larger prime degrees entered the second phase.¹ Otherwise, in that phase of life would have been such multitudes of the wicked, that iniquity would have prevailed in this world, even as it did prevail before the Flood. When population had increased sufficiently, so that, although in the next phase of existence were many of the sinful, a margin, so to speak, would be left in this world, the law entered to prevent annihilation. At the end of the $166\frac{2}{3}$ years following the time at which the second fourfold degree in the third phase was completed, the people,² from this world, composing the other half of the degree in the second phase had all entered their section of that phase. Then those from the other section, having become purified, were trans-

¹ After the $333\frac{1}{3}$ years just mentioned, either section in the second phase contained only one-half of the number composing a prime, or grand prime, degree. Thus since that time a section is filled in one-half of $333\frac{1}{3}$ years, even in $166\frac{2}{3}$ years.

² These details refer to the people that were not disciples of Abraham.

ferred to the third phase of life, forming one fourfold half of the third prime degree therein : $166\frac{2}{3}$ years after that, the section in the second phase that they had arisen from was again filled ; the people from the other one entered the third phase, completing there the third fourfold prime degree. Hence $666\frac{2}{3}$ years after Abraham three fourfold prime degrees had been completed in the third phase, the highest degree containing the original human life. Since $333\frac{1}{3}$ years after Abraham, a section of the second phase is filled every $166\frac{2}{3}$ years ; then the people from the other one enter the third phase of life.

The Wisdom given to Abraham and his followers, and also to the other races through "faith"—spiritual perception—purified them from material thought and developed their spiritual nature sufficiently, so that after death they could be at once raised to the fourth phase of life. At that stratum of creation two fourfold prime degrees, corresponding to the larger original ones in the heavenly Jerusalem, were thus formed of the said people, one degree having a grand Head, to which belonged the prophets who lived within that time ; of that group in the Caucasian race David was "king", or highest member.¹

¹ In that race the members of the grand Head, excepting Abraham and Isaac, were from among the descendants of Judah. See page 80, Note 1.

A fourfold grand division [see page 145], having three either prime or grand prime degrees in each race, and completed in 1,000 years, is reckoned for twenty-one spiritual Generations. Hence one fourfold degree, being one-third of that division, is called seven Generations, and is completed in $333\frac{1}{3}$ years; two degrees are called fourteen Generations and are completed in $666\frac{2}{3}$ years. It is recorded, in Matthew i: 17, that from Abraham to David ¹ there were fourteen generations. In other words, within that time, two fourfold degrees of a grand division were formed; therefore the period was $666\frac{2}{3}$ years. Thus at the time in which the third fourfold prime degree in the third phase was completed,—containing the people that were not given spiritual perception in this world, but were purified after they reached the second phase and finally transferred to the third,—at that time, two fourfold prime degrees had been formed in the fourth phase, containing those who through perception of the spiritual Wisdom were, after death, at once raised to the

¹ That is, from the time Abraham was awakened spiritually until the end of David's reign.

Preceding and succeeding the several periods during which a higher Wisdom is discerned in this world—and also before the new influx of mental force at the time of David—a glimmering of the light, as at early dawn and twilight, causes in minds not awakened spiritually a consciousness of mental power over matter. Hence, mental healing and various accompanying theories arise in each of the eight reigns of error mentioned on page 229.

fourth phase of life. Then 'the tabernacle of David¹ fell'; i. e., that Understanding was hidden from this world.² After death, all people entered a section of the second stratum of creation and were finally transferred thence to the third phase of life.

At the end of the next fourteen Generations, even 666 $\frac{2}{3}$ years after David, the clearer mental atmosphere which lingered after spiritual discernment ceased, had become so obscured that people dwelling upon earth were again in moral darkness—'carried away into Babylon' [error]. Within that time those from the second phase had formed two fourfold degrees in the third; a corresponding number from the third had ascended to the fourth, one fourfold degree (that which contained the original human life) then forming the lowest one in the fourth phase;—the two higher ones there contained, in one race, the followers of Abraham;³ the next degree crowded out, as it were, the people

¹ Although Abraham made manifest the fifth degree of Understanding, as it received new light through David (who had a higher perception), it is always associated with the latter prophet.

² That is, hidden from the people generally: prophets that arose after the reign of David are of course excepted.

³ In the other three races were those that during the same period had received in this world the same degree of the spiritual Wisdom. These people, and the followers of Abraham, had entered the lowest section of the fourth phase, and thence had ascended, in regular order.

who had composed the highest one: they then entered the fifth phase, forming the lowest degree therein. At the end of the next fourteen Generations ($666\frac{2}{3}$ years), the same plan having been repeated, the people composing two fourfold degrees of a grand division had entered the third phase, a corresponding number therefrom had ascended to the fourth, and a like number from the fourth, having entered the fifth, completed a grand division in the latter phase of life. Thus there was then one of those divisions in each, the third phase, the fourth, and the fifth. After this completion, the degree of Wisdom was to be made manifest, without discernment of which people cannot enter the heavenly Jerusalem. At the beginning of Jesus' ministry he said: "The time is fulfilled, and the kingdom of God is at hand."¹ The Wisdom was brought to light first in the lowest phase of life, Christ having "descended first into the lower parts of the earth". He then "ascended [to the Throne of God] up far above all heavens, that he might fill all things".² To recapitulate: It was, according to this doctrine, 2,000 years from the time the material understanding arose in this solar universe until Abraham was awakened spiritually; and 2,000 years from the latter period until the birth of Jesus.

¹ Mark i: 15.² Ephesians iv: 9, 10.

The Scripture records,¹ that the law "was added" four hundred and thirty years after the covenant was established with Abraham. Hence, Moses was sent to the children of Israel B. C. 1570.

It is written in Romans v: 14, that "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression"; that is, when, instead of having another expression, the compound channel that had proceeded to a person was withdrawn to the original Nucleus, that of the guardian angel, being co-existent with it, receded also. The expression thereof was dissolved into light which was engulfed in the grand Nucleus until the channel again sprang forth and was given expression in either the seventh phase of life or the sixth, before its duplicate proceeded to this world.

The law revived and emphasized the fact that sin is contrary to the way of the Lord. (In the words of St. James: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed" — governed by thoughts which emanate from the material understanding.) When the law entered, intensified consciousness of the presence of any moral discord was implanted in every mind. In the next phase

¹ Galatians iii: 17.

of life, higher mental currents sustained and more strongly intensified that consciousness. When, in the sinful, remorse had caused a desire for purity, divine Light, through awakening spiritual perception and love, gradually dispelled the cloud and brought eternal salvation. Only before the law entered were the wicked finally annihilated. Although "the law worketh wrath" (causes much remorse for sin),¹ it is the means by which evil minds are sustained until pure thoughts are awakened. Otherwise, the fifth degree of mental force overshadowing the second phase of life would cause oblivion there to minds devoid of virtuous thoughts, which the Spirit of God can sustain. As will be seen, the Spirit of God cannot sustain sinful thoughts, but can sustain in a mind consciousness of the presence therein of that evil which the Omnipotent has condemned. Sin did not exist originally, but arose through the mind's perverting truth and love. Force does not cease to be, when it becomes defiled: the influx of a higher current when awakening in the mind discernment of the higher Truth and Love, correcting that which had been perverted, dispels the impure, and restores the force to its original condition. That which is contrary to God was forbidden at the time of Adam, in order that the people should have consciousness of, and a standpoint for, right

¹ See page 47.

and wrong; but sin was not emphatically condemned until the law entered, through the mediumship of Moses.

In I Cor., chapter x, St. Paul says: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." In other words, they all were governed by the material understanding and all passed through the baptism of purity, although still "in the cloud"—the material understanding not having been overcome, but only the sins arising therefrom; and they all partook of a degree (the fourth degree) of the Truth that was to follow them; but they did not discern its full signification, 'a vail being upon their hearts.'¹

As already stated, the Wisdom that Abraham made manifest was discerned in this world during $666\frac{2}{3}$ years. Thus it continued to reign many years after the law entered. "Wherefore then serveth the law? It was added because of transgression";² i. e., in order that people who, being not needed to complete the two fourfold prime degrees in the fourth phase, were not given spirit-

¹ II Cor. iii: 13-16. Of the fourth degree of spiritual Understanding the three principal prime degrees of perception were given, respectively, to Aaron, Moses, and Levi.

² Gal. iii: 19.

ual discernment in this world, might nevertheless become pure materially, or else should have that consciousness of their sin which would prevent the higher force from causing oblivion. In the parable of Dives and the beggar,¹ the latter, living before the time had expired during which the fifth degree of Understanding was discerned, had been awakened spiritually, and after death was at once raised to the fourth phase of life. Dives, after death, entered the second phase, where he had remorse and pain, the result of his intensified consciousness of his own moral discord.² He is represented as seeing, through perception awakened in the third system of thought-vessels, that higher degree of life ; but between him and the people in the fourth phase (one of the higher creations), 'a great gulf was fixed.' He desired that the beggar who had attained that rest should be sent to redeem his (Dives') brethren, but was shown that unless they were sufficiently pure to obey the law they would be incapable of comprehending spirit-

¹ Luke xvi: 19-31.

² In the second phase of life the wicked that were finally annihilated, at the time in which the Flood destroyed those in this world, were spared remorse and pain, as the law had not entered, emphatically condemning that which is contrary to God : neither had there been unveiled the fifth degree of mental force which in the next phase of existence sustains and emphasizes the mind's consciousness of its own moral discord.

ual Wisdom and Power, and so 'would not have been persuaded, even though one had arisen from the dead'.

Referring to the first epoch of Light St. Paul says, that those who 'fell away' after having received the heavenly gift [spiritual discernment] could not renew it unto repentance;¹ that is, if their love for Truth was not sufficient to prevent their returning to a material state of mind, neither would it be sufficient to win them again therefrom, until in the second phase of life a cloud was dispelled from their minds.

Passing downward from the original Nucleus the fourfold volume of Creative force which produced conscious life in a lower phase was separated before reaching its terminus, and, proceeding in four streams, produced life upon four parts of a globe. In the highest series, the Caucasian race—referring to the mystical Body of man—was created in that portion of the third phase of our planet corresponding to the western part of Asia; the Mongolian race, in that corresponding to the eastern part; the Ethiopian, in the portion corresponding to Africa; and the American, or so-called "red" race, in that corresponding to the western hemisphere. A mystical Body of women and also the four series of lower conscious life were created

¹ Heb. vi: 4-6.

upon each of the four corresponding portions of the second phase of a planet.¹

In Revelation iv: 7, the original four races, they being represented by the highest members thereof, are referred to in symbolic language, denoting the difference in the races in this world, as follows: "The first beast was like a lion" (signifying strength, power,—the Caucasian race: that race in this world is spoken of in the book of Revelation as "the great river Euphrates"; the race exceeded originally not in numbers, but in capacity for intellectual development), "and the second beast like a calf [signifying submission,—the Ethiopian race], and the third beast had a face as a man [the Mongolian race], and the fourth beast was like a flying eagle" [the American race]. Difference of color in the races exists in only the two lower phases of life.²

Before the Christian era spiritual perception was awakened in prophets belonging to the red

¹ At each, or at any one, of the four parts of a globe, species of the lower conscious life originally existing there might afterward become extinct.

² Offspring of intermarriage between races are linked by their guardian angels to the race to which the mother belongs, and are united with it upon entering the third phase of life. In that phase and also in the succeeding ones, each of the four races occupies its own quarter of the creation. Moreover, in those phases the water is distributed, in rivers, and—in all—composes, of the surface, only one-fourth of each quarter of the creation.

race. The latter received the Law: moreover, the fifth degree of Wisdom was manifested, in order that there should be a number raised, directly after death, to the fourth phase of life, which should form two prime degrees and a grand Head in the mystical Body of that race. At the time, B. C. 2000, in which the aforesaid Wisdom was made known,¹ those that did not accept it withdrew from the others and drifted to different parts of the country. The descendants of these tribes were an ignorant people. In the last day of the epoch of Light such as remained of the civilized nations were overpowered by the elements. Hence there was left only the ignorant race such as was found here by the early explorers. (In the western hemisphere, at the time in which the civilized nations were overpowered by the elements, certain species of domestic animals—those not afterward found upon that part of the globe—became extinct. If the people who, ages before, separated from civilization took with them animals belonging to the aforesaid species, the numbers were not sufficient to insure multiplication.)

During the first epoch of Light multitudes from the red race in the second phase of life were given knowledge of the spiritual Wisdom through the

¹ At the end of 666½ years, the spiritual Wisdom was withdrawn [see page 181], but civilization still existed in that race.

ministry of such of the followers of Jesus as had died before his second coming.¹ In the last day of the epoch the aforesaid people of the red race were raised to their final state, together with those of the other races. At that time a glorious vision appeared throughout the western hemisphere. There followed earthquakes at divers places, great volcanic action, and fire and inundations, killing of the civilized nations the remnant that had been left of those overpowered by "tribulations" preceding the last day of the epoch and caused by forces that affected the western hemisphere as well as the eastern. These people, together, took the place of those, belonging to the same race, that were raised from the second phase.

Within every $166\frac{2}{3}$ years the creative channels of some of the expressions in sundry species belonging to the series of lower conscious life,—species of four-footed animals, and of fowls and insects,—are given when detached from their first manifestation another one, in a section of the second phase. These expressions are changed to par-

¹ Through the break thus caused in the mental cloud at that part of the second phase, the higher mental force passed to the civilized nations of the red race in this world, but without awakening the people spiritually. Thus they then had great mental power and great will-power. When, at the end of the epoch, they all had entered the second phase of life, the mental cloud in that part of the phase was thereby increased to its ordinary volume.

take of each succeeding stratum of substance, at the same time with the people who during that period had occupied the section.¹ Other channels recede to the original Nucleus when their first expression dies. In each of the six lower series in this world some of the species (among them, sundry of those that are essential in material life) are not found in other phases. Each succeeding series of the seven partakes of the force that produced the preceding ones; thus in this world substance from each can aid either in nourishing or in restoring the others.

The compound channels belonging to the guardian angels of the original human life created upon the planets of our solar universe were the means of separating the increase of creative Light. That force then produced a continuation of the heavenly Jerusalem.² To this continuation the said angels

¹ Of a body belonging to the series of conscious life, that portion which in this world is composed of liquids, is, in any other phase of existence, simply *force*. Refer to page 101, Note 2. A spiritual body can be raised to a higher phase of creation by the action of that complete stream of force, of which the body is the terminus and the expression.

² A continuation of the seventh phase was formed by means of the guardian angels of members in the fourfold grand Head to which belonged Enoch, and a corresponding member from each of the other three races on this planet. The very first continuation of the seventh and sixth phases of substance was of course formed by means of the guardian angels of the people in the first solar universe. The details given above apply equally to every grand creation.

were transferred. The Light continuing to pass across their channels formed a continuation of the fifth stratum of substance: thereon were created the same number of "ministering spirits" as were originally produced in the fifth phase of life. Then, by means of the compound channels of these last-created angels, a fourth phase of creation was produced in that continuation, and they were transferred thereto. Thence, the Light passed downward and gradually formed another solar universe. The guardian angels of that innumerable multitude of people composing a grand division from each planet that is inhabited in our solar universe belong to the sixth and seventh phases in one series of continuations: thereto, the said people eventually arise. Another series is begun beyond the first, by means of the guardian angels of the people composing the next grand division. The plan just stated is followed in each series of continuations; hence below each, is formed a solar universe. The early followers of Christ belong to another series. They arose to the two higher phases thereof in the last day of the epoch.¹ Jesus said in one of his messages (addressing those that lived in the first reign of Truth): "To him that

¹To the said phases arose also, from the other inhabited planets in this solar universe, the people that had received, within the same period, perception of the highest degree of the spiritual Wisdom.

overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”¹ That series of continuations together with the three series having, respectively (upon their two higher phases), the guardian angels of the people that were in the three grand divisions—one in each, the third phase, the fourth, and the fifth—at the dawn of the Christian era; and with the three to which will eventually arise the people composing the three succeeding divisions, make the seven series of continuations that are begun within a period of nearly seven thousand years of life in a solar universe.

From the original seventh and sixth strata of substance will eventually extend, both eastward and westward, two parallel double rows, each double row consisting of continuations, respectively, of the seventh phase of creation and the sixth. Downward, toward the north from one double row, and toward the south from the other, will extend the fifth and fourth phases of series of continuations, and below them the solar universes belonging to grand creations. Parallel with the original rows and at certain equal distances, will eventually be formed, on the north and on the south, secondary rows, from which the lower phases of series of continuations, and also the solar universes, will extend on the side toward unoccupied space.

¹ Rev. iii: 21.

There being infinite Space, the original grand creation will be reproduced, at intervals, forever. Moreover, there will be an increase in the surface of the original Nucleus corresponding to the space included in the continuations of the seventh phase of creation.

Thought arising to the said Nucleus from the innumerable multitude of guardian angels of the people composing a grand division from every planet that is inhabited in our solar universe increased Light more rapidly, so that it formed a grand creation in less time than was required for the original one. The first one of seven already referred to (having three strata of force at each solar orb, and the force that proceeded to planets designed for habitation, containing the outlines of five series of prospective conscious life) was finished at the time, A. D. $333\frac{1}{3}$,¹ in which all the people composing the highest fourfold degree of the first grand division—that is, the one completed in the fifth phase just before the dawn of the Christian era—had reached their final state. Then upon the planets designed for habitation in the solar universe belonging to that grand cre-

¹Fractions denote the number of months after the 1st of January in the year mentioned. As a grand degree from a lower phase of life enters a higher degree at the end of every $333\frac{1}{3}$ years, the entire grand division had reached its final state A. D. 1000.

ation, a current of force was caused to arise from the Light that contained the human outlines.

[The upward current of one portion of the mental force that proceeds to angels in the third and succeeding phases of a grand creation and is increased by their mental activity,—the upward current passing across the beginning of their own stratum of Spirit and also of lower ones, then has expression in the material universe. That proceeding from the angels in the third phases of life,¹ after passing through the grand centre of the inhabited planets of a solar universe, has expression, in their atmosphere, as nitrogen—a current devoid of life-sustaining power; that from angels in the next higher phase, the fourth, is somewhat less passive in quality. It proceeds through creative channels to uninhabited orbs, and outside of channels to the said orbs ² (excepting suns): that from angels in the fifth phase passes, outside of

¹ From the second stratum a corresponding current proceeds to the atmosphere of inhabited planets from only such people as are at-one with God. That current is somewhat different in quality from the very much greater, and accompanying, volume passing from the third stratum, but its proportional amount may be too small for the difference to be detected.

² To sundry uninhabited orbs (see page 119) proceeds a proportion of force from a higher stratum of Spirit than the fourth. Currents of force that proceed outside of creative channels to the orbs in a solar universe are of much less volume during the early ages, before multitudes from the planets arise to the higher phases of life.

creative channels, to the suns—an electric current, causing fire—and to the inhabited planets, where being modified in passing through their atmosphere it has expression as oxygen; that from angels in the sixth and seventh phases proceeds, through creative channels, to the inhabited planets and through compound channels to the conscious life thereon. Thus is constantly circulated and replenished an infinite volume of force which passes to solar orbs and is governed, and the three higher degrees vitalized, by an omnipotent Creator—the grand life-giving Power and ruling Power of the Universe.]

Three hundred thirty-three and one-third years before Abraham, even after the Flood, the second series of continuations was begun by means of the guardian angels of the people belonging to the second grand division. (These people born after the Flood belonged to the second series of continuations, because the original human life—with the ‘remnant’ already mentioned—and the people annihilated at the time of the Flood, represented the three fourfold prime degrees of the first grand division. In each series of continuations, within the time, 1,000 years, required for the production of a grand division, a seventh phase of creation is formed by means of the guardian angels of members composing the fourfold grand Head of that division. Members of a grand Head are not nec-

essarily of the earlier generations in the division. The first grand division is an exception to the general rule. It contained of the Caucasian race ¹ the followers of Abraham in its two higher prime degrees—in place of the people, of the same race, annihilated at the time of the Flood—, and all the people originally created upon the planet, together with a remnant of their descendants, in the other fourfold degree. Hence, in this exceptional case, only two fourfold degrees of the grand division were completed by material multiplication, the other degree having been composed of the original human life and the ‘remnant’, including Enoch and Abel. The first division thus represents a period of only $666\frac{2}{3}$ years instead of 1,000; therefore the second one was begun $333\frac{1}{3}$ years before the end of the second millenary of material life in this solar universe. The members of the grand Head to which Abraham belonged, ascended to that continuation of the seventh phase to which Enoch arose.)²

The solar universe belonging with the second series of continuations was finished at the time—A. D. 1333 $\frac{1}{3}$ —in which the people composing the

¹ The other races are referred to on page 177, Note 3.

² See page 187, Note 2. To the rule of having but one fourfold grand Head in a grand division, there is an exception in the division just mentioned; and one or more exceptions occur in a reign of Truth.

highest fourfold degree of the second grand division (which occupied the fourth phase at the dawn of the Christian era) had reached their final state. The aforesaid number of years, added to the $2,333\frac{1}{3}$ that had elapsed from the time in which that series was begun until the day of Christ, gives $3,666\frac{2}{3}$ years for the production of the grand creation. As the people composing the three either prime or grand prime degrees of a division are created within 1,000 years, $666\frac{2}{3}$ years after Abraham,¹—even at the time of David, B. C. $1333\frac{1}{3}$,—the third series of continuations was begun. The solar universe belonging therewith will have been finished when the people composing the highest fourfold degree of the third division (the one that occupied the third phase at the dawn of the Christian era) shall have reached their final state, which will be A. D. $2333\frac{1}{3}$, added to the $1,333\frac{1}{3}$ years B. C. make $3,666\frac{2}{3}$ years from the time in which that grand creation was begun. The fourth series was begun B. C. $166\frac{2}{3}$: allowing the $3,666\frac{2}{3}$ years for the production of the grand creation, it will have been finished A. D. 3500. (At the dawn of the Christian era, people from a section of the second

¹ The people composing the second grand division were thus born within the time dating from the Flood until $666\frac{2}{3}$ years after Abraham. Hence certain members belonging to the grand Head of the second division could have lived at the time of Abraham. Refer to page 80, Note 1.

phase of life entered the third, completing there the third grand division. The other section in the second phase had just become filled, having been begun $166\frac{2}{3}$ years earlier. The people in this latter section formed the first half of the first degree belonging to the fourth grand division. Hence, the fourth series of continuations was begun B. C. $166\frac{2}{3}$, instead of $333\frac{1}{3}$. This deviation from the general order is due to the fact [see pages 173-4] that during the $333\frac{1}{3}$ years after Abraham, only one-half of a degree belonging to a grand division was formed; although in every other case, after the first millenary of material life [see page 168], an entire degree was completed during a like number of years. If within the $333\frac{1}{3}$ years just mentioned both parts of a degree had been formed, there would have been, ready to enter the third phase of life at the dawn of the Christian era, one-half of an additional degree besides the three complete grand divisions. Had that additional 'half' existed then, it—following the general order of progression—would have caused the first half of the highest degree in the fifth phase to enter the sixth, before the people composing that degree had received the necessary spiritual Wisdom, the latter not having been manifested until the day of Christ. During the first half of the $333\frac{1}{3}$ years B. C., there was being filled in the second phase that section which contained of a

degree the half that afterward completed the third grand division. Hence, the fourth division was not begun until B. C. 166 $\frac{2}{3}$, as already stated.)

Following the order of the general periods already given, it will be found that the fifth series was begun A. D. 833 $\frac{1}{3}$, and that the grand creation will have been finished in 4500. The sixth was begun in 1833 $\frac{1}{3}$, and the grand creation will have been completed A. D. 5500. The grand creation to which belong the early followers of Jesus was begun at the time in which were born the elder members of that mystical Body.¹

The second spiritual Day, or epoch, will continue 333 $\frac{1}{3}$ years after the beginning of the third millenary A. D.² At the end of that period will come another so-called 'end of the world', when people who are at-one with God will be changed from the material and raised to their final state; those governed by the Magog, or spirit of anti-christ, will be overpowered by fire; the remnant, those governed by the original material understanding, will be left, to continue in materiality. In the latter days of the second epoch of Light, all books explanatory of the infinite Wisdom will

¹ Until all the people born upon our planet shall have reached their final state, the Son of God will dwell upon that continuation of the seventh phase which belongs to this grand creation; then he will 'sit upon his own throne'.

² The authority for this statement and the following ones is given in the next chapter.

be destroyed by the spirit of intolerance which will then prevail. Thus after the end of the epoch the spiritual Understanding will be hidden, and a material construction will be again placed upon the Scriptures. Then will come the third Night.¹ It is reckoned for three hundred and fifty years.² The time is referred to, in the symbolic language of St. John, as forty-two months (three years and a half), during which 'the holy city [the spiritual Understanding] shall be trodden under foot by the Gentiles'.³ Toward the end of that period spiritual perception will be awakened in two prophets. They will testify of Truth during a little less than three years and a half, even "a thousand two hundred and threescore days". When they shall have finished their testimony, people governed by error will rise up against them and kill them. 'Their dead bodies shall lie unburied three days and a half.' Then the Spirit of life from God shall reanimate their minds, "change" their bodies, and, arising, carry them up to Heaven in a cloud of light. 'In the same hour there will be a great earthquake, when a multitude shall be slain. The remnant will be affrighted and will give glory unto God.'⁴ At

¹ The first one was before the Christian era.

² Although two prophets shall arise, nearly three years and a half before the end of that period.

³ Rev. xi: 2.

⁴ Rev. xi: 3-13.

that time the third reign of Truth will begin, which will be in $(350+2333=)$ 2683. Spiritual discernment will then be awakened in every one in this world, and thus will be fulfilled the words of Scripture, namely, "This is the covenant that I will make with the house of Israel¹ after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."² But after the first century of the epoch, one-fourth³ of the people in each race will turn back to a material state of mind. The third reign of Truth will last 200 years. Hence the end thereof will be in 2883. Then those that are at-one with God will be changed from the material and raised to the fourth phase of life, instead of the sixth. The remnant will be overpowered by force of the highest degree.⁴

¹ Referring to all other nations as well.

² Hebrews viii: 10, 11.

³ See page 214.

⁴ As stated on page 119, Note 2, there are various qualities of force proceeding to the material universe. That of the seventh degree is, when unobstructed, an omnipotent power manifested, in the first epoch of Light, in miracles; where it acted through the mediumship of minds raised above the material state through spiritual perception; manifested also as a destructive element,—the most active quality of force, capable, when proceeding in sufficient volume, of overwhelming the atmosphere,

These people will enter the second phase, and will remain there fifty-one years.¹ Toward the latter part of that time, such of this number as are governed by the Magog will partake of the second death and will then be awakened spiritually. They, together with all the people in the second phase, will enter the lowest section of the third in $(51+2883=)$ 2934. After seventeen years the people in each grand degree will enter the next higher degree at the end of every following five and two-thirds years, so that a grand division shall have reached the next higher phase at the end of another seventeen years. For the last group arising from the fifth phase of life, the period will be shortened two years. Hence, sixty-six years after the last number from the second phase shall have entered the third, they will have reached their final state. The design of God relative to the

—an electric current, more powerful than that of the fifth degree.

¹ That is, until, among the people just mentioned as being raised to the fourth stratum of creation, members of a four-fold grand Head shall have reached the seventh phase. In some cases in Revelation the word 'hour' is used as a symbol for one hundred years. The words, "about the space of half an hour" symbolize fifty-one years. This number divided by three, gives the seventeen years during which the aforesaid 'highest members' shall have remained in each the fourth phase of life, the fifth, and the sixth. The words here quoted (from Rev. viii: 1,) refer to a period mentioned on page 217; but they determine also the number of years just given.

people born upon the planets of this solar universe will thus have been fulfilled A. D. 3000.

[The following details will be unimportant for the casual reader:—At the time in which the last number of people from this world shall enter a section of the second phase, the period (the last $166\frac{2}{3}$ years of the third millenary A. D.) will not have expired in which that section would have become filled. Hence these people will not form a separate ‘half’ of a degree, but will finally join the one then occupying the other section, and at the end of the fifty-one years already referred to they both will enter the lowest section of the third phase of life, forming together the last half of the third degree in the last grand division. If the aforesaid people were to form a separate half degree it would make an additional one besides those of the grand division reckoned as being completed by the half degree that will have been finished $166\frac{2}{3}$ years before the end of the third millenary A. D. As stated on page 195, the fourth grand division was begun B. C. $166\frac{2}{3}$. Allowing 1,000 years for the production of that one and of each of the two following, the last one of the series will have been finished at the time already mentioned. But the last half of the third degree in that division would be incomplete by itself, because it will be formed mainly in the third epoch of Light, when the people that “die in the Lord” shall be at once

raised to the fourth phase of life, instead of entering the second. Hence each of the two half degrees that finally join would be incomplete alone.]

After the end of the third reign of Truth, conscious life will have ceased upon the first phase of the planets in this solar universe. Therefore the conflicting element in the grand channel will be no longer replenished. The currents of force in this universe will then be held stationary for a time.¹ St. John refers to that period as follows: "I saw four angels ["to whom it was given to hurt the earth and the sea"] standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."² After fifty-one years, the people who shall have been "sealed"³ and raised to the fourth phase at the end of the third epoch will all have reached the heavenly Jerusalem.⁴ At that time a volume of force will

¹ Hence, there will no longer be fire at the suns.

² Rev. vii: 1, 2.

³ Rev. viii: 3-17. Besides the "tribes of Israel", all other nations are referred to. See heading of the seventh chapter of Revelation.

⁴ These people shall have reached their final state at the same time in which the members of the fourfold grand Head belonging to the group shall have ascended to the seventh stratum of creation. See page 199, Note 1. After material life ceases in a solar universe the time elapsing before all the people reach their final state is comparatively short. Refer to page 199.

descend from the highest stratum of Spirit, and, rushing through the creative channels in this universe, cause volcanoes in every orb. The same degree of force passing outside of creative channels and overwhelming the atmosphere will envelop each orb in flames. The grand centres will then be overwhelmed, the conflicting element destroyed, and the first phase of the orbs thus dissolved—changed to its original force. All the people in the second phase of life will then enter the third, and the second stratum of creation will ‘pass away’. The first and second strata of force, being no longer held separate, will unite. When the people leave the third phase of creation it will be dissolved into Light: the first and second strata will be engulfed therein. The volume of force containing these three strata will remain in its legitimate place. Creative channels will have then become stationary and will remain so until the solar universe shall be re-established.

Referring to the time of Moses, the Scripture saith that the voice of Him who speaketh from Heaven, “then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven [referring in this case to the second and third phases]. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken [the

higher creations] may remain." Hebrews xii: 26, 27; refer also to Heb. i: 10-12.

Before the last number of people from the planets of our solar universe shall have entered the fifth phase of life, the original "ministering spirits" will be again transferred to the fourth. They had been restored to the fifth, where they remained while their place in the preceding phase was filled by those born 'lower than the angels'. When the aforesaid people (from the planets) shall have reached their final state, the Spirit of God will cause currents of force to arise again from the third stratum of Light in orbs belonging to this solar universe, and will create the fourfold mystical Body of man upon the third phase of every planet that is now inhabited. Then the second stratum of force will be again held separate and made substance. The lower series of conscious life will be created upon the second phase of the planets. When man is transferred to that phase,¹ the first stratum will be separated. The mineral and vegetable kingdoms thereof will have been replenished. Currents of force will then be caused to arise in the first phase of every orb from which they now do, and the entire solar universe will be re-established: the general plan already stated will be repeated

¹ Thereon will be then created, in each of the four races, the mystical Body of woman.

therein. The third system of thought-vessels will be again held dormant in the original ministering spirits transferred to the fourth phase of life; higher spiritual Wisdom will be thus veiled from them, for two thousand years after the material understanding arises. In the early ages will be gradually stored, in uninhabited parts of the globe, carbon for the use of future generations.

CHAPTER VII.

INTERPRETATION OF THE BOOK OF REVELATION.

AT the time in which St. John received the Revelation, mental force from the highest phase of life overshadowed him, and, animating his third system of thought-vessels, held him in a spiritual trance. He then beheld a series of visions, and perceived the significance thereof according to the mental currents that passed downward to his brain. The first three chapters of the book of Revelation refer to the time in which St. John wrote: they will apply also, in a general way, to the second epoch of Light and to the third. Such explanation of this subject as has been given in preceding chapters is not repeated.

The first vision that the Apostle beheld was of seven golden candlesticks, symbolizing the principal groups¹ of the mystical Body that contained, of the followers of Jesus, those whose final state was the sixth phase of life. Hence the grand Head, to which Jesus belonged, is not included in that

¹ See page 79, Note 2.

number. In the midst of the golden candlesticks was a figure like unto the Son of man, having "in his right hand seven stars"—knowledge of, and, through the Heavenly Father, power to control, the degrees of mental force that illuminate those groups. The seven stars also typify the ministers of those degrees of force. The mental currents which accompanied this vision and pressed upon the brain of St. John, at first overpowered him, and he 'fell as dead', but was then quickened by the Spiritual force which can triumph over everything that is contrary to God. The higher Wisdom existed before the beginning of things material, and will continue to exist after they shall have passed away.

In the messages to the seven angels, or ministers of seven degrees of mental force, the minister of the highest degree is commended for labor and patience, and for hating the deeds of the Nicolaitanes—those governed by the material understanding, which is called the "Gog" and is the original source of error. But the angel is reproved for leaving his first love [the degree of perception that he had received], and is warned that the first works must be done [the highest ministry must be fulfilled], or that candlestick [group of people] ¹

¹ The 'seven churches', also, symbolize the grand groups in which the people composing the mystical Body were classed. See page 20.

could not retain its place in the mystical Body. 'He that hath spiritual perception let him comprehend what Truth saith unto the people. To him that overcometh material thought shall be given discernment of the infinite Wisdom which is in the midst of the paradise of God.'

The second angel is commended, and assured that although poor [in spirit], he is rich [in Truth]. In that message Jesus speaks of the blasphemy of them that said they were Jews but were not; i. e., said they were in union with God, but in reality worshipped *self*. He says that the spirit of error would cause some of the people belonging to that group to be cast into bondage that they might be tried, and they would have tribulation: but if they continued in perception and love of Truth until the death of their material nature, they would be given a crown of life, union with God; a cipher, as it were, being then written in place of the material understanding, leaving only the unit—oneness with the Spiritual. Hence in the '10th' day they should be delivered into the glorious liberty of the children of God. "He that overcometh [the Magog—the spirit of antichrist—and giveth the honor to Him to whom it is due] shall not be hurt of the second death."

The third angel, although having dwelt among them that were governed by error, had held fast the Truth which Jesus made manifest, and had not

denied spiritual perception. But he is reproved for not laboring sufficiently to convert those that held the doctrine¹ of Balaam, which had cast a stumbling-block before the children of Israel, causing them to partake of thoughts sacrificed unto self. The angel was among those, also, that held the doctrine of the Nicolaitanes, the original material understanding. Unless they repented, Truth would fight against them with a "two-edged sword"—the spiritual Understanding, destructive to both the Gog and the Magog.² But to them who overcame that which is contrary to God should be given both discernment of the hidden Wisdom and a pure understanding wherein is found a degree of mental force not sent earthward until Jesus had ascended into the Heavens and received his "new name"; that is, a higher appreciation than he had before attained, of the Father's marvellous love, wisdom and power.

The fourth angel is commended for his work in laboring to comprehend Truth, and for his work in the promulgation of Truth: the last labor is accounted greater than the first. Notwithstanding, he is reproved for suffering one that called herself a prophetess, to teach an erroneous doctrine which caused some of the servants of Christ to turn to

¹ Meaning the understanding of the power of material mind over matter.

² The names 'Gog and Magog' will be found in Rev. xx: 8.

the Magog. Jesus said that such should be cast into great tribulation unless they repented; for [in the next phase of life] Truth gives unto all people according to their works. He said, moreover, that [in the last day of the epoch] her children [that is, her followers then living] should be killed. They partook, also, of the second death, after which the error that had blinded them was annihilated. Those who had not that doctrine were entreated to hold fast—until the second coming of Jesus—the spiritual Wisdom which they had received. They that overcame material perception and continued in Spiritual work were finally given a power over discord, even as that which Jesus received from God; for they had received the “morning star”—the light, the discernment of Truth, that had ascended above the horizon of error.

To the fifth angel Jesus saith: “I know thy works, that thou hast a name that thou livest [in the Spiritual], and art dead” [to that which is material]. But the angel is reprovèd because his works were not perfect, some of the Wisdom received having nearly faded from memory. He is cautioned, therefore, to remember how he had received and heard, and to hold fast the knowledge, repenting of all negligence: otherwise, at the end of the epoch, he should be found unprepared. Jesus said that there were a few in that

group who had not defiled their understanding, and that they should walk with him, in purity, for they were worthy.

The sixth angel is commended for keeping the Truth delivered unto him. To him Jesus saith: "Behold, I will make them of the synagogue of Satan [those that worshiped self], * * * behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world"—in the latter days of the epoch, when, Truth having become obscured, many turned back into error. The angel is entreated to hold fast the Spiritual knowledge which he had received, and is assured that those who overcame the material nature would be made pillars in the highest Understanding, and would be given the truth of the Creative Wisdom; and the truth of the New Jerusalem, even the grand conception, or plan of all things, which was not made known until the Day of Christ. They should receive also the new mental force sent earthward by Jesus after he had ascended to his Father's throne.¹

The seventh angel is rebuked for not being

¹ Hence the words addressed by Jesus to his disciples: "Greater works than these shall ye do; because I go unto my Father." John xiv: 12.

zealous in the promulgation of the spiritual Wisdom, and for feeling sufficiently righteous and enlightened, thinking that he had need of nothing, and knowing not that then, in the sight of God, he was "wretched, and miserable, and poor, and blind, and naked". He is counseled to attain the knowledge that cannot be overpowered by Truth; also, to be clothed with purity and love, for to such should be granted to sit with Jesus upon his throne. 'Let them that have discernment comprehend what the Spirit saith unto the people.'

After this, the upward current of the mental force sent downward to the brain of St. John returned directly to the highest creation, thus raising his perception to that phase of life. In his own words, "A door was opened in heaven." He then beheld the Throne of God, and Him who dwells thereon; and the beasts and the elders—i. e., seven angels in the head of each of the four grand mystical Bodies created upon the highest stratum of substance. He beheld, also, seven lamps of fire—typifying the degrees of mental force, or "Spirits of God", which illuminate the grand groups of the highest fourfold mystical Body, and from which spring the "seven stars", or lesser degrees of force that pass to the grand groups in the sixth phase of life.

The book in the hand of Him who sits upon the

Throne represents the infinite Wisdom.¹ Mention of the writing in the inside refers to the Conception, or plan, of things to come: the allusion to that on the back of the book has reference to the Creative Wisdom,—knowledge of its development from a beam of Light, and of its production of the Throne and the life thereon,—which Wisdom is back of the Conception, and produced and sustains it. Even the angels in the higher phases had not been given knowledge either of all things to come or of the origin and subsequent development of Intelligence. Hence they were not “able to open the book, neither to look thereon”. It pleased the Father that in Jesus should all fulness dwell.² Therefore he—typified by a Lamb having seven horns [perception of all things pertaining to the several phases of life], and seven eyes [knowledge of the degrees of Thought, or “Spirits of God”]—“came and took the book”. Then they that were before the Throne sang “a new song”, having received from him the Wisdom that had been hidden from them.³ Perceiving that eventually every one should be purified, they said: Thou hast redeemed us⁴ to God by thy Truth, out of every

¹ Rev., chapter v.

² Colossians i: 19.

³ The ‘four beasts’ then had “eyes before and behind” [see heading of the 4th chapter of Rev.]; that is, thought relative to both the future and the past.

⁴ Referring to those born “lower than the angels”, but eventually arising to the sixth and seventh phases.

kindred, and tongue, and people and nation ; “ And hast made us unto our God kings and priests : and we shall reign on the earth.” Then St. John beheld multitudes “ round about the throne ” [those in the heavenly Jerusalem]. “ And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea ” [meaning the angels that were in the seventh, sixth, fifth, and fourth phases], gave blessing and honor unto the Father and the Son.

The Conception, or plan, of things to come is divided into seven parts : the explanation thereof is consequently called, ‘ The opening of the seven seals.’ A brief outline of six parts is given in the sixth chapter of Revelation. At the opening of the first seal there was shown to St. John the advent of a second reign of the spiritual Understanding, typified by a white horse. He that shall sit thereon [one that shall arise at the dawn of the third millenary and be upheld by perception of the said Understanding] shall be given a crown of life [union with God] and shall go forth conquering, and to conquer. The second prophecy is concerning an erroneous doctrine, the Magog, typified by a horse which is ‘ red ’. Perception of that understanding shall take peace from the earth, overpowering, and being overpowered by, spiritual thought. Then was shown the coming of a Night, or vailing of Truth, typified by a black horse.

Within that time, heralding the approaching Dawn, a purer mental atmosphere will gradually arise,—bigotry, selfishness and wickedness, decreasing; for in the third epoch of Light, spiritual discernment shall be awakened throughout this world. He that shall sit upon the black horse [one that shall arise in the aforesaid period] will bring purity and justice, one measure of good being given, and three measures of evil destroyed that it may “hurt not” the spiritual Love and Truth eventually to be manifested. The fourth prophecy is relative to the turning back into error of one-fourth ¹ of the people, in each race, living in this world after the first century of the third reign of Truth, they following a false prophet and being finally destroyed from the earth. The false doctrine arising in the third epoch is typified by a pale horse. Dissension, strife, and death, shall follow that understanding and its originator. At the opening of the fifth seal St. John perceived, in a vision, the people who for upholding Truth shall be slain, in the latter half of the third epoch, by those that shall be governed by error. After death the former people shall be raised at once to the fourth phase of life. “It was said unto them that they should rest yet for a little season”, until there should be united with them the “fellowservants” who, before the end of the epoch, should be killed

¹ Rev. vi: 8. Refer also to page 198.

even as they were. The sixth prophecy is concerning the end of the third reign of Truth. A volume of force rushing through the earth from the creative channel will then cause a great earthquake, when 'all the mountains and islands shall be moved out of their places'. Force of the highest degree will pervade this stratum of Spirit outside of creative channels, and, enveloping the earth, obscure the light of the sun. The moon will appear red, typifying the erroneous conception which shall have prevailed. Just before the people that shall have become at-one with God are changed from the material and raised to the fourth phase, the highest degree of force will overpower the remnant: the creative channels of this latter number will be given expression in the second phase of life. The former people, raised to the fourth stratum of creation, will be there united with the number just mentioned as entering that phase of life directly after death. Fifty-one years after the end of the epoch these people shall have reached their final state.¹ In the heavenly Jerusalem they will form twelve groups in each race; for besides those of the tribes of Israel, there was "of all other nations an innumerable multitude" in the vision that St. John beheld.² He was told that they had

¹ Refer to page 201.

² Members of a fourfold grand Head belonging to this number and arising to the seventh phase of life are mentioned on page 201, Note 4.

come out of great tribulation, and should be before the throne of God forever. Rev., chapter vii.

The seventh part in the Conception is a detailed account of the plan outlined in the sixth chapter of Revelation, and goes back to the beginning of the third millenary A. D. In the year 2000, one fourfold third¹ of the people occupying, in the second phase, the section that shall have then become filled will have become at-one with God; of the Caucasian race the majority having in this life embraced the spiritual Understanding. The remnant (some of those that had died before the infinite Wisdom was manifested in this world), together with the majority of the number from the other races, will have been enlightened in the second phase of life through the ministry of the former people. Then, at the end of the first period of the epoch, the said number—a mystical Body—shall be raised to the fourth phase of life.² Through the 'break', so-called, thus caused in the mental atmosphere of the second phase, higher mental force will pass to this world, and upon entering the minds of those that are not

¹ That is, one-third from each of the four races.

² The second epoch is divided into three periods. The first one will end in the year 2000; the second, 166 $\frac{2}{3}$ years later; the third will extend from the latter time until the end of the reign of Truth, A. D. 2333. The end of each of these three periods will occur at the time in which a section of the second phase shall have become filled.

awakened spiritually, the “red horse” (the Magog) will appear. Fifty-one years after the aforesaid people shall have been raised from the second phase to the fourth, they will have reached their final state. In the symbolic words of St. John, “There was silence in heaven about the space of half an hour.”¹ Then an angel [the highest member of the grand Head]² shall stand at the altar.³ There shall be given unto him much incense [thanksgiving and praise] which will ascend to that Head from all the members of the mystical Body [they having then reached their highest appreciation of the infinite Love and Wisdom], and thence, “up before God.” At that time, a volume of the highest degree of force will pass to the earth. Then to the seven angels that stand before God—i. e., to ministers of the principal degrees of Spiritual thought in the highest phase—shall be given seven trumpets [ability to make manifest the power of the Infinite]. When the ‘first angel should sound’, one of seven volumes of force will descend, rending the atmosphere at sundry parts of the globe.⁴ The force will be in proportion to the

¹ Rev., chapter viii. Refer to page 199, Note 1.

² Only one race is here spoken of: the details refer to each one of the four. The aforesaid angel is mentioned also in Rev. xiv: 1.

³ Signifying that the members of the grand Head shall have then reached the seventh phase of life.

⁴ Such force as shall be caused to mingle, at the beginning

number of people, one-third from each of the four races, that shall have been raised from the second phase to the fourth. One hundred fifteen and two-thirds years later,¹ those shall enter the third phase who had been in that section of the second from which the aforesaid people shall have been previously raised to the fourth stratum of creation. Within that period three manifestations of invisible power will occur in this world. The second of seven volumes of force already referred to will be cast into the sea, and become as blood;² the third will proceed to a part of the rivers and to the fountains of waters, causing them to become bitter. The fourth will pass to the planets that are uninhabited, forming salt over a part of the surface of each orb; consequently light will be no longer generated at those places. The force proceeding therefrom cannot be burned when it reaches the sun, and a part of the sun, also, will become dark. At the end of the first $166\frac{2}{3}$ years of the third millenary A. D., the other section of the second phase will have become filled. One fourfold third of the people belonging

of this stratum of Spirit, with the currents that proceed to conscious life will then be manifested as blood.

¹This number, added to the fifty-one just mentioned, completes the $166\frac{2}{3}$ years.

²Any of this class of manifestations will be merely as evidence of the existence of a supernatural power, and will be soon dispelled.

thereto—that number being then at-one with God—shall be raised to the fourth stratum of creation.¹ The fifth volume of force will be mental, and will proceed, for “five months”,² to the aforesaid section of the second phase, holding dormant the first system of thought-vessels in the people that shall be governed by the Magog—the spirit of antichrist. Their thoughts will react upon the third system; they will then behold images contained in discordant mental currents passing through that system and thence through a creative vessel that proceeds to the eye. The five months also symbolize the term of years which shall elapse from the time (A. D. 2166) in which that section shall have become filled, until those who had occupied it shall have entered the third phase of life. The number is then called five thousand; dividing it by thirty (there being that number of days in a ‘month’) brings 166 $\frac{2}{3}$. At the end of that time, which will be the end of the third, and last, period of the epoch, the first section will have been again filled. One fourfold third of the people belonging to it will be then raised to their final state, together with multitudes from this world. At that time, A. D. 2333, one-third³ of the people from each of

¹ This event marks the end of the second period of the epoch. At that time the people from the first section will enter the third phase of life, as just stated.

² Rev., chapter ix.

³ Rev. ix: 18.

the four races in this world, that number being then governed by the Magog, will be overpowered. Their creative channels will be given expression in the aforesaid section of the second phase of life, taking the place of those raised therefrom to the sixth stratum of creation. Thus the infinite Wisdom shall be again veiled from this world.¹

When a multitude of people in this phase of life are overpowered by the highest force, it is called a "woe". Hence at the end of the second reign of Truth, one woe shall have passed.² "And, behold, there come two woes more hereafter", one occurring just before the beginning of the third epoch;³ the other, at the end of that reign of Truth.

In 2166 $\frac{2}{3}$,—that is, eight months after the 1st of January in that year,—even at the time in which the fifth volume of force shall proceed to the section of the second phase that shall have then become filled, one fourfold third of the people belonging

¹ See page 163, where reference is made to the vailing of Truth at the end of the first epoch of Light.

² The people who shall occupy the section in the second phase to which will proceed the fifth volume of force, will have become purified and will enter the third phase of life at the time in which the first "woe" shall occur. Rev. ix: 1-12. People previously raised to the fourth stratum of creation from a section of the second phase are of course not included in statements relative to those entering the third phase of life from one of the aforesaid sections.

³ Rev. xi: 13, 14.

to that section will be raised to the fourth phase, as already stated. Fifty-one years later, hence $115\frac{2}{3}$ years before the end of the epoch, they will have reached their final state.¹ The sixth volume of force, which will be mental, will proceed downward from them and from 'the sixth angel who has the trumpet'. Passing through the 'break' in the mental atmosphere of the second phase of life it will proceed to the four races in this world, entering the minds of one-third of the people in each race without awakening them spiritually; hence they will be then governed by the Magog. 'Four angels [streams of mental force] will have been bound in the great river Euphrates'—the white race, the volume of Truth which shall have proceeded to those awakened spiritually in that race, having, in a measure, held in check the erroneous doctrine, until at that time the mental currents passing to those who have not discernment of the infinite Wisdom will have become so increased that the Magog will assert itself more forcibly. In the words of Scripture, 'The four angels will be loosed which are prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.' The said periods, together, denote the $115\frac{2}{3}$ years which will elapse before the end of the epoch. The hour symbolizes the number one hundred; and

¹ In the ninth chapter of Revelation, after the allusion to the first "woe", the narrative goes back to this period,

the day, month, and year, each symbolizes one hundred. That represented by the word 'day' is to be divided by twenty-four, as twenty-four hours make a day; and, following the same rule, that represented by the word 'month' is to be divided by thirty; that represented by the word 'year' by twelve. The numbers thus obtained added to the one hundred that is symbolized by the word 'hour' make $115\frac{2}{3}$. (A fraction, one-sixth, which remains is ignored.) The volume of active force which will overwhelm the atmosphere at certain parts of the globe in the last day of the second epoch is typified by an army of horsemen which shall kill "the third part of men". People governed by the original material understanding and left in this world are referred to as "the rest of the men which were not killed by these plagues yet repented not of the works of their hands".¹ The number that shall have become at-one with God within the first $166\frac{2}{3}$ years of the third millenary will include a grand Head in each race. In the Caucasian race the highest member of that Head—he is spoken of, in the sixth chapter of Revelation, as sitting upon

¹ In Rev. xvi: 19, the words, "The great city was divided into three parts," not only symbolize the three understandings (see page 17), but also refer to the people that shall be living in this world just before the end of the second epoch. One-third of the number will be raised to a higher phase of life; another third will be overpowered; the remnant will be left, to continue in a material state.

a white horse¹—will be borne earthward in the last day in the second epoch; even as Jesus was, at the end of the first one. This prophet is represented also as having one foot upon the sea and the other on the earth;² that is, he shall minister unto people in this phase of life, and then unto those in the second. St. John beheld in the hand of that prophet a little book, open—i. e., during his ministry the conception of all things to come shall be fully made known to them that are at-one with God; and seven thunders shall utter their voices: in other words, the Creative Wisdom shall be manifested. St. John was commanded to “seal up those things which the seven thunders uttered, and write them not”. Mention of the writing on the back of the book held by Him who sits upon the Throne, and allusion to the seven thunders, are the only references, in the book of Revelation,

¹Refer to page 213. This prophet will promulgate the spiritual Wisdom in the beginning of the second period of the epoch, even at the dawn of the third millenary. He will have a fuller, more complete discernment of the infinite Wisdom than that previously manifested in the second epoch of Light, and moreover, will be given power over the creation. The same prophet is referred to, in connection with the last day of the epoch, in Rev. xiv: 14; and xviii: 1.

²Rev., chapter x. The word ‘sea’ is sometimes used to denote the second phase of life. The second verse in the said chapter signifies also that in the last day of the epoch this prophet shall be visible in the second phase of life and then in this world.

to a knowledge of the origin and the seven stages of developement of the Creative Wisdom. St. John was caused to partake of all spiritual Wisdom. Then the material understanding became distasteful to him. He was shown¹ both the length of time in which the Understanding, or Wisdom, of God should reign, and what number of people should be given perception of it; and, moreover, that there should be a period (the third Night), reckoned for three hundred and fifty years, when spiritual Light should be hidden. At the end of that time, 'in the days of the voice of the seventh angel, the mystery of God shall be finished'; that is, when the seventh volume of force shall descend, even at the beginning of the third epoch of Light, spiritual discernment will be awakened in every one in this world. Not long before the dawn of that third 'Day', two prophets shall arise, representing the spiritual Love and Truth—a Love that reproves self-love, and a Truth that makes error manifest. They shall be given power over all things until they shall have finished their testimony. Then those governed by error will rise up against them and kill them. When, after three days and a half, they shall be reanimated and carried up to Heaven will come the second "woe", a multitude of people being then slain in an earthquake caused by the highest

¹ Rev., chapter xi.

force. After this, 'the seventh angel will sound'—i. e., a volume of mental force will proceed to this world, awakening spiritual discernment in all, and 'the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ'.¹

To go back to the second epoch of Light: In the year 2000, from that section of the second phase which shall have then become filled, one fourfold third of the people—a mystical Body, born anew through spiritual discernment—will be "caught up" to the fourth phase, and fifty-one years later will enter their final state.² Three hundred and fifty years are called, in symbolic language, 'forty-two months,' 'three years and a half'; and also, "a time, and times, and half a time." The words, "A thousand two hundred and threescore days," when used with reference to the longer period, signify seventeen years less than three hundred and fifty,³ even three hundred

¹ Refer to page 198. The beginning of the third reign of Truth is reckoned from the time in which spiritual discernment shall be awakened in every one in this world, although the two prophets shall arise nearly three years and a half earlier. Hence, strictly speaking, the third Night will be about three years and a half less than three hundred and fifty, but it is always reckoned for the latter number of years.

² Rev., chapter xii. Refer also to pages 216-7. The term used to signify this mystical Body of people, also typifies the spiritual Understanding.

³ A thousand two hundred and threescore days are of course eighteen days less than three years and a half; but when ignor-

and thirty-three. Thus, spiritual discernment shall be sustained in this world three hundred and thirty-three years (and four months) after the said number of people shall be raised to the fourth phase of life,—signifying in what year the second epoch of Light shall end.

In the year 2000 the higher mental force will descend through the break in the mental atmosphere of the second phase of life and upon entering the minds of those in this world that are not awakened spiritually, the “red dragon” will arise. His tail [the terminus of the defiled mental currents]¹ shall cast to the earth one-third of the stars ; i. e., caused to be governed by an erroneous doctrine, that number of people, who otherwise would have become at-one with God. Then, ‘there will be war in heaven’—meaning in this case the second phase of life—, Spiritual force casting out the defiled currents which otherwise would govern by the Magog those that shall be left in that section of the second phase from which one fourfold

ing the fractions in the sum, the number that remains is seventeen. This latter number is the one used when referring to the shortening of the second epoch from three hundred and fifty years after the beginning of the third millenary A. D. to three hundred thirty-three and one-third. The latter period will bring the end of the epoch at the same time in which a section of the second phase shall have become filled.

¹This defiled mental force will cause the “red horse” to appear. See pages 216-7.

third of the people shall have been raised. The aforesaid error will then proceed to this world and will oppose, and threaten to overwhelm, spiritual discernment: nevertheless, the latter will be sustained until the end of the epoch, nearly three hundred and fifty years. (Refer to page 226.) The erroneous doctrine will give rise to a flood¹ of material thought; but the volume of mental force proceeding to those upon earth that shall be awakened spiritually will cause much of the error to subside until it is increased $115\frac{2}{3}$ years before the end of the epoch.² The Magog which will enter this world in the year 2000 is symbolized, also, by the beast which rose up out of the sea³—i. e., mental force passing through the break in the mental atmosphere of the second stratum of creation, and then becoming defiled, will give rise to another degree of the original error. The defiled mental currents will give power to the Magog. This degree of error will be suffered to continue nearly 350 years (even $333\frac{1}{3}$), and will cause the death of some of them that uphold Truth. Those that have not perception of the infinite Wisdom will worship either the Gog or the Magog; but an understanding which overpowers that which is spiritual, must, in turn, be overcome by the Spirit-

¹ In this case the word 'water' denotes the opposite of purity.

² Refer to page 221.

³ Rev. xiii: 1-10.

ual "Here is the patience and the faith of the saints,"—they knowing that although error exists for a time, it, eventually, shall be overpowered by Truth; for the infinite Wisdom is "Lord of lords, and King of kings". They that have perception of it "are called, and chosen, and faithful"; and shall overcome the material, loving not their lives unto the annihilation of that which is contrary to God.

The seven heads of the beast¹ typify reigns of error which are referred to, also, as seven kings and as seven mountains. At the time in which St. John wrote, five of the kings had fallen; one reign having ended at the time of the Flood, when one of the heads of the beast was wounded to death,—sin having been then overpowered, but afterward it revived: in the words of Revelation, "His deadly wound was healed."² The second reign terminated at the time of Abraham; the third, when Moses taught; the fourth, at the reign of David; the fifth, at the coming of Christ. Referring to the error which should prevail during the first millenary of the Christian era, St. John says: 'One king now is'; he adds, 'the other is

¹ Rev., chapter xvii. In Revelation the word 'beast' when used with reference to error signifies in some connections, merely the original material understanding; and in other cases, the Magog.

² Rev. xiii: 3.

not yet come [referring to that in the second millenary] ; and when he cometh, he must continue a short space : the beast is the eighth', signifying that there will be still another thousand years before the original material understanding shall be annihilated ; for 'the beast has ten horns'—i. e., error shall exist (in the second phase of life even when not in this world) in the ten centuries of the third millenary A. D. The ten horns are spoken of as ten kings, "which have received no kingdom as yet," but will each eventually reign "one hour with the beast". (As stated on page 199, Note 1, in some cases in Revelation the word 'hour' is used as a symbol for one hundred years.)

The woman upheld by a scarlet-colored beast typifies the understanding¹ of the power of material mind over matter, which belief could not exist without the beast—the original material understanding. The aforesaid belief arises in each of the eight reigns of error : in other words, 'the woman sitteth on seven mountains, and also upon the beast' ; that is, the belief shall exist, also, in the third millenary.² The beast—the original material understanding—"was", and, referring to the time in which Truth prevails, "is not" ; i. e., material beliefs and desires cease to them that have

¹ It is termed the "Magog" only when increased, during a reign of Truth.

² Refer to page 176, latter part of Note 1.

perception of the infinite Wisdom ; “and yet is,”—that understanding still reigns over those not awakened spiritually. The ten horns of the beast (the periods of error arising from the original material understanding and existing in the third millenary of the Christian era) shall make war with the infinite Wisdom, but shall be eventually overcome; and shall also oppose the Magog, so that only a remnant of those not awakened spiritually shall be governed by the latter understanding. In the last day of the second epoch, that “Babylon” will fall.¹ The prophet already referred to [see page 223] will be borne around the earth, which ‘will be lightened with his glory’. Force of the highest degree will then overwhelm the atmosphere at certain parts of the globe, causing the first “woe”, and reducing to ashes the cities wherein will have dwelt those that shall be governed by the Magog, and will have become rich and powerful during a reign of selfishness and iniquity.² The currents passing through the creative channel to those parts of the earth will then contain only the passive element, which is devoid of power to cause growth. Water will evaporate,—carbonic acid having been dispelled,—and those sections

¹ Rev., chapter xviii.

² It is people governed by the Magog who cause the death of those slain for upholding the spiritual Wisdom. Rev. xviii: 24.

will become deserts, where life shall never again exist.

To return to the thirteenth chapter of Revelation, eleventh verse : Another beast, having two horns, shall come up out of the earth ; i. e., the degree of error which will arise in this world in the year 2000 will enter the two " horns ", or sections, of the second stratum of creation as they are gradually filled by the people that shall have died within the $333\frac{1}{3}$ years which will elapse before the end of the epoch. The second beast 'will speak as a dragon'—i. e., that error will disseminate the defiled mental currents. The existence of error in the next phase of life causes people in this world "to worship the first beast, whose deadly wound was healed";¹ for if there were no mental cloud in the second phase of existence, error in this world would be gradually destroyed by the fifth degree of mental force. The higher mental currents passing downward to the second phase and becoming defiled by the 'second beast' will do great wonders, even causing active force to rend the atmosphere of the earth. The cloud in the second phase of life will blind the people in this world, so that they will be deceived by miracles done by the Magog—the spirit of antichrist. Moreover, it will

¹ Reference in the book of Revelation to the beast which had the "wound" signifies the original material understanding—the Gog, in distinction from the Magog.

cause them to "make an image to the beast, which had the wound by a sword"—i.e., to the original material understanding—, and will 'give life to the image [the Magog] that it shall speak', [animate that understanding, so that it shall be promulgated], and cause to be killed, those who oppose that doctrine. It will also cause all that are not awakened spiritually, to receive a "mark,"—perception of either the Gog or the Magog, or the name of the beast [complete error], or the number of his name [two-thirds error]: the number is two-thirds of a mystical Body in the second phase of life. A mystical Body is represented by the number one thousand; taking two-thirds thereof brings six hundred and sixty-six, the number of the "beast". If two-thirds of the mental atmosphere in both sections of the second phase of life were Spiritual, the fifth degree of mental force would not be sufficiently obscured so but that it would gradually purify the defiled mental currents in this world, and thus conscious error would finally cease. But two-thirds error in either section of the second stratum of creation, or one-third in each section, sustains the 'beast'. The fraction 'two-thirds' which remains to the number six hundred and sixty-six represents, of the mental atmosphere in the second phase of life, that portion which is defiled.

St. John beheld,¹ as in their final state, a vision of the people who shall be raised from the second phase in the year 2000.² [See page 225.] They will have received a degree of appreciation and joy that none but themselves can understand. In the vision St. John beheld an angel who, in this world, shall promulgate the spiritual Wisdom in the beginning of the third period of the epoch. He saw also the one that shall be borne earthward at the last day of that reign of Truth. A third angel showed him that those in this world who shall worship the Magog (the "image") will be overpowered by fire at the end of the epoch, when one 'like unto the Son of man' shall come with the Heavenly host in the glory of their Father. Then the aforesaid people and also others in the second phase of life, who shall be governed by the spirit of antichrist,—these people will have remorse and will finally partake of the second death. The angel that shall be borne earthward at the last day of the second epoch will come upon a white cloud. At that time 'the earth will be reaped',—

¹ Rev., chapter xiv. In this chapter (verses 1, 10, and 14) the highest member of a grand Head is spoken of as a Lamb, and as being like unto the Son of man.

² These people being, in the second epoch of Light, the "firstfruits" unto the infinite Love and Wisdom. In this connection allusion to "virgins" refers to people that are not united with the material understanding but are at-one with Christ.

i. e., the people that shall be at-one with God will be raised to their final state,—and ‘the clusters of the vine of the earth shall be gathered’: in other words, people governed by the Magog will be overpowered by fire. Their compound channels will be given expression in the second phase of life, where the increased and defiled mental currents will be ‘pressed out’ by a higher force “by the space of a thousand and six hundred furlongs”, which when symbolizing days signify over four years. After the said people shall have finally partaken of the second death they will be awakened spiritually. They, together with all that shall be in the same section, will enter the third phase at the time in which the other section shall have become filled. After the second reign of Truth, the higher spiritual Light will be veiled from this world until the dawn of the third ‘Day’. Then, all that “die in the Lord”—that is, having perception and love of the infinite Wisdom—will be raised at once to the fourth phase of life, thus entering into “rest from their labors”: their works [the people whom, in the last century of the epoch, they shall have enlightened] will follow them to the same stratum of creation.¹

¹ Reference, in the book of Revelation, and in some cases in St. Paul’s writings, to entering into “rest” signifies that the people shall arise to the fourth phase of life directly after death. In Hebrews, chapter iv., St. Paul refers to a period

In a vision St. John beheld the people that shall be raised to the fourth phase from the second at the end of the first $166\frac{2}{3}$ years of the third millenary. They will sing the song of Moses (the fourth degree of understanding), and also the song of the Lamb; ¹ i. e., fifty-one years later, they will have reached their final state and have received their highest appreciation of the infinite Wisdom. At that time—which will thus be $115\frac{2}{3}$ years before the end of the second epoch, even at the time in which ‘the four angels shall be loosed from the great river Euphrates’ ²—one of seven volumes of force will pass to this world, entering the creative channels of the sinful, ³ and driving to the surface impurities in the body. The second volume will be caused to mingle, at the beginning of this stratum of Spirit, with the limited by the end of David’s reign, after which, people (the disciples of Abraham) no longer entered, from this world, the fourth phase of life. See page 177. During the first epoch of Light—the Day of Christ [see Heb. iii: 7–19]—those that, after death, entered at once into “rest” were members of a grand Head. Such of the other followers of Jesus as had died before his second coming, entered the second phase of life and remained there as ministers until the end of the epoch. Refer to page 143.

¹ Rev., chapter xv.

² See page 221.

³ Refer to Rev., chapter xvi. In the aforesaid chapter, in the allusion to the seven volumes of higher force that shall proceed downward within the last $115\frac{2}{3}$ years of the second epoch, they are referred to as expressions of “wrath”. In such cases the word ‘remorse’ does not, of course, apply.

currents of force proceeding to conscious life, and will then pass to the sea, which will become as blood. The third will proceed to the rivers and to the fountains of waters, affecting them in the same way. The fourth will pass to the sun, increasing the heat thereof. (These volumes of force will be soon withdrawn, and the effect which they cause will be then dispelled.) The fifth will pass directly to the second stratum of creation, obscuring the light of that phase of the sun. Moreover, higher mental currents will enter the thought-vessels of the people, intensifying their consciousness of their own moral discord. The sixth volume will be mental force, and will proceed to this world three years and a half before the end of the epoch, entering, without illuminating, the minds of multitudes of the Caucasian race. Material thought will then become so increased that pure, mental currents will subside in minds that are not at-one with God. The way of great error will be thus prepared.¹ "Three unclean spirits" will then

¹ In the first epoch a corresponding period, of four years, is referred to on page 150. In the book of Revelation are passages that allude to more than one period. Thus, in chapter xiii., verses 5-8, besides the interpretation already given, the verses show that there shall be, preceding the end of the second reign of Truth, three years and a half during which mental currents passing to this world shall be greatly increased, and defiled. In several divisions of the latter part of the first epoch, with reference to the increase of the Magog [see pages 148-154], the particular fraction is to be used—taking the same

prevail: even—in the order in which they are mentioned in Revelation—(1) selfishness, the fountain-head of sin; (2) the “Gog”, the original material understanding, the first cause of error, the beast which had existed from the foundation of the world, when ‘the Lamb was slain’;¹ and (3) the Magog, the spirit of antichrist.

The seventh volume of force will envelop the earth at the last day of the epoch; and currents will also pass through the creative channel, causing an earthquake “such as was not since men were upon the earth”. The cities of those governed by the Magog will fall. In those sections the atmosphere will be overwhelmed.² In other sections the force will cause hail, which will fall upon the people that shall be left in this world. Those who, at the end of the epoch, shall be raised up to Heaven will have attained the righteousness of saints. Through their perception and love of the infinite Wisdom they shall be united thereto forever. (In an epoch of Light, of the people given discernment of the highest degree of the spiritual Understanding those raised to the fourth phase

one each time—that will bring one of the periods nearest the length of time (three years and a half) given in a verse just mentioned. A passage from Luke xxi: 24, refers particularly to the latter days of the first epoch of Light, although it admits also of the interpretation given on pages 7-8.

¹ Rev. xiii: 8.

² Refer to page 230, and also to Rev., chapter xviii.

from the second, at the end of the first period of the second epoch, are referred to, as in their final state, in Revelation xiv : 1-4 ; those raised at the end of the second period are mentioned in chapter xv : verses 2, 3 ; and those ascending to their final state from this phase and the second at the end of the third period, in chapter xix : verses 1-9. Those changed from the material, and raised to the fourth stratum of creation at the end of the third epoch of Light, and others belonging to the same group and having previously entered that phase of life directly after death, are spoken of as in their final state, in chapter vii. Among the aforesaid people, at each of these periods, will be those composing a fourfold grand Head.)

St. John beheld the seventh phase of life, and also the Son of the Most High, clothed in an understanding pervaded by truth : that truth is the Light of God. The degree of force that Jesus made manifest is that which can both smite and rule the nations, and which shall eventually obliterate (in the second phase of life) all remaining sin.¹

At the beginning of the third epoch of Light,

¹ In the second phase of existence, the higher the degree of Spiritual thought overshadowing the minds of the wicked, the more intense their consciousness of and remorse for their sin. Hence in the symbolic words of Revelation (xix : 15), the Son of the Most High treadeth the winepress of the fierceness and wrath of God. In the nineteenth chapter the remaining verses after the sixteenth, refer to the end of the third epoch.

even after the second “woe”, a volume of mental force will proceed to this world,—‘from the seventh angel who has a trumpet,’—and will awaken every one to discern and love the spiritual Wisdom,¹ thus binding and casting out the “dragon”. Discord will then reign only in the second phase of life until the end of the first century of the epoch. [Rev. xx: 1-3 and 7.] At that time the volume of the aforesaid force will decrease, and the defiled mental current from the second phase of life will again blind, in this world, people whose minds it will enter. (According to this doctrine: (1) The number *one thousand* is a symbol for one hundred when used by St. John to denote the number of years in each of the two periods composing the third epoch. These two periods—the first, the universal reign of Truth and harmony in this world; and the second, during which the mental cloud shall again exist—these two periods are represented, in Revelation xx: 2-7, by the same symbol and without regard to the order in which they shall occur. (2) The Creator’s design relative to the people born upon the planets of this solar universe will have been fulfilled—that is, the people shall all have reached their final state—at the end of the third millenary A. D., seven thousand years after the fall of Adam. Thus, the second Day will continue during the first $333\frac{1}{3}$ years of the third

¹ Rev. x: 7; and xi: 15. Refer also to page 225.

millenary, and will be followed by the third Night, lasting 350 years, and then by the third epoch of Light. At the close of the latter period, even in 2883, human life in this world will cease, 117 years before the end of the millenary. As stated on page 199, error will exist in the second phase of life until after the beginning of the last century of the third millenary. Hence, as mentioned on page 229, it will exist in each century of that millenary—although during only a part of the last one.)

St. John perceived, in a vision, those who within the second century of the epoch shall be slain for promulgating Truth. ‘They will have part in the first resurrection’ and, in the fourth phase of life, will reign with Christ until the hundred years shall have expired.¹ Within that period those who die governed by error will enter the second phase, but they will not be given the true—the spiritual—perception of Life until the end of that century (Rev. xx: 5). Then, all the people in the second phase will be awakened spiritually. Those in this world that are not at-one with God will be killed.² Of this number the

¹ Rev. xx: 4 and 6. The group of people mentioned in verse 5 are referred to as taking part in a “first” resurrection, so-called in distinction from the “last and general” one. See page 242.

² The people that shall have become purified from the material nature will be “sealed” and raised to the fourth stratum of creation and there united with those that shall

‘beast and the false prophet’, meaning those promulgating respectively the Gog and the Magog, will be overpowered by fire, as will be also all the people governed by the latter understanding. The remnant (those governed by the ‘Gog’) will be killed by the highest degree of force, which will then pass through their creative channels, stopping organic action. Fowls of the air will feed upon the human flesh until they, too, shall be overpowered, and all conscious life will cease.¹ The people will enter the second phase, where ‘their

have previously, in the same epoch, entered that phase of life directly after death. See pages 201, 215, and 234.

¹ Rev. xix: 17-21. See also Rev. xx: 8-10. In the book of Revelation, description pertaining respectively to the end of the second and third epochs of Light alludes in some way to the three classes into which people shall be then divided by reason of the respective understandings governing them. The spiritual class is mentioned on pages 237-8. People governed, at the end of the second epoch, by the Gog and Magog respectively are spoken of as stated on pages 221-2. Those partaking of the Magog at the end of the third reign of Truth are referred to in Rev. xx: 9, as being overpowered by fire; those governed by the Gog are mentioned in chapter xix: verse 21. In xxii: 11, St. John again alludes to the aforesaid classes, existing toward the end of a reign of Truth. In the said verse reference to the “righteous” is to the virtuous people among those governed by the original material understanding. In I Cor. chapter xi, St. Paul refers, in verses 27-29, to people living in the first epoch and having the spirit of antichrist; in verse 30 he speaks of those that were governed by the Gog and were therefore not ‘awake’ to comprehend the power and wisdom of the Lord.

books shall be opened'; that is, the chronicles of the heart shall be revealed. Finally, all the people shall be given perception of the infinite Wisdom except those governed by the Magog: they will partake of the second death. Defiled mental currents will then be wholly purified. Thus "Satan" will be annihilated. The number of people last mentioned will be reanimated and awakened spiritually. Fifty-one years after the end of the epoch, they, together with all that shall then be in the second phase of life, will enter the third. Refer to page 200.

In Rev. xx: 5, reference is made to another "first" resurrection so-called, signifying that the number of people there referred to as "the rest of the dead" will be awakened spiritually—in order that they shall minister unto those following—before "the last and general resurrection",¹ after death, of the people overpowered in this world at the end of the epoch. Of the latter number, those governed by the Gog will be given, in the second phase, discernment of the infinite Wisdom—that is, their names shall be "written in the book of life"—before the time in which the remnant partake of the second death. This remnant, which will then include all that are not awakened spiritually, is referred to in Rev. xxi: 8, and xx: 15.

¹ See heading of the 20th chapter of Rev.

Finally, St. John again beheld the seventh phase of creation—the Throne, and Him who dwells thereon; ‘from whose face [from the highest force when it shall pass downward overwhelming the grand centres,] the earth and the heaven shall flee away’; i. e., the lower phases of creation shall be dissolved into their original force.

The Apostle saw¹ also, in a vision, the new heaven and earth which shall be formed in the same place, after the first heaven, earth, and sea, [signifying the three lower strata of creation] shall have passed away.² Moreover, he perceived the holy city, the new Jerusalem—typifying the Understanding of all things spiritual (then revealed to him in the fulness of its glory); also referring to the sixth phase of life. Therein are twelve “gates”, the general degrees of perception in a grand prime degree. At the gates are those angels that belong to the heads of the twelve groups. There are, also, three gates,³ or grand prime degrees, in each race; hence three on each side of the city, which “lieth foursquare”. These latter degrees of perception in the highest Understanding were founded through the mediumship of ministers of the infinite Wisdom, three of

¹ Rev., chapters xxi: and xxii.

² Refer to page 202.

³ Reference to the “gates” alludes to the degrees of perception and also as on page 78, to the groups of angels having those general degrees.

whom are in the head of each of the four grand mystical Bodies upon the 'Throne'.¹ The heavenly Jerusalem measures "twelve thousand furlongs", having three grand prime degrees, or groups, of angels in each race, and each grand degree being represented by the number 'one thousand'. The wall of the city measures a hundred and forty-four cubits, the measure of the Creator's design relative to a fourfold mystical Body there, even three grand prime degrees in each of the four races, each grand degree having twelve groups, or "tribes".

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¹ See page 72.

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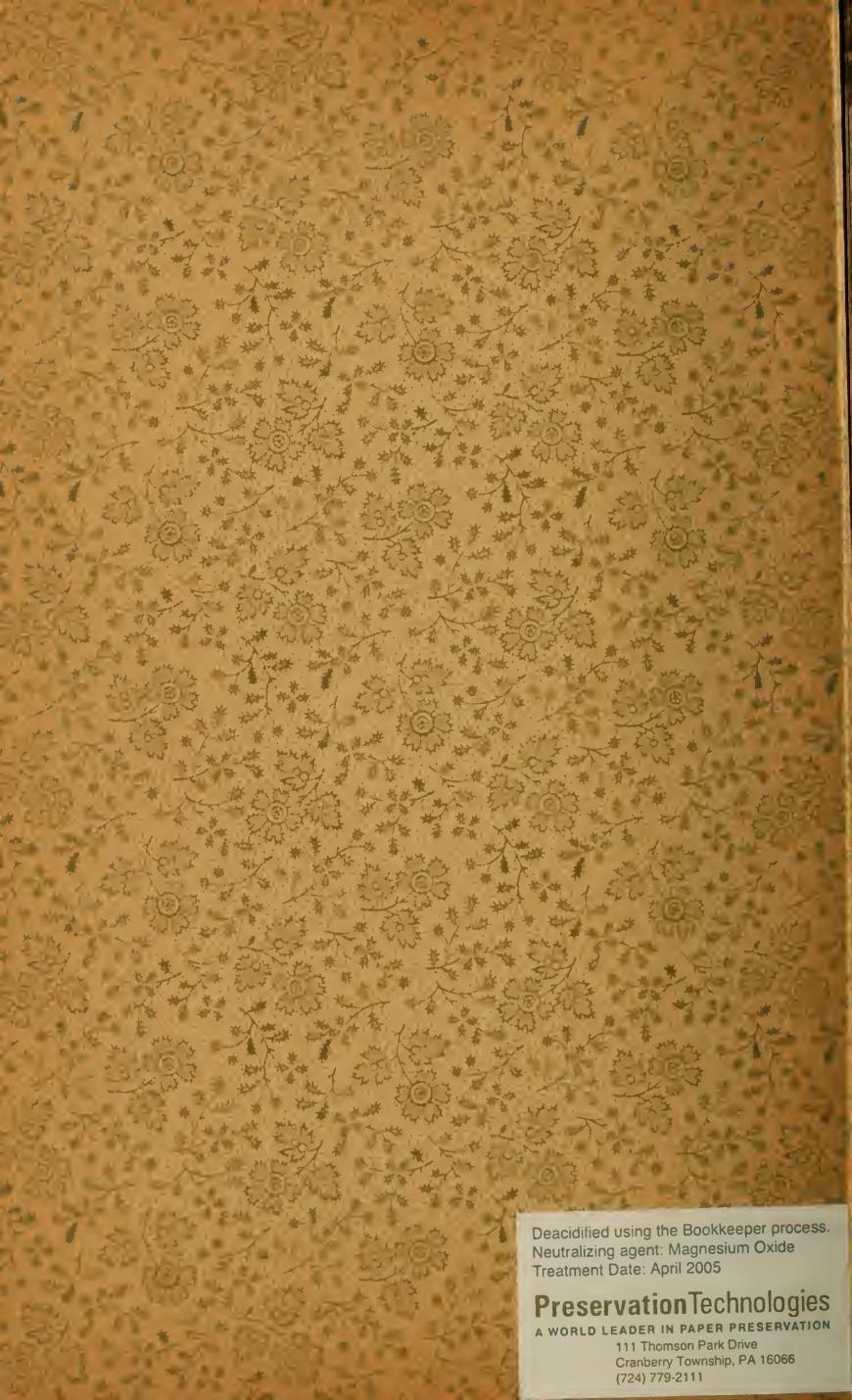


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